

1.
MY
LADIES LOO-
KING GLASSE.

WHEREIN MAY BE
DISCERNED A WISE MAN
FROM A FOOLE, A GOOD WO-
MAN FROM A BAD: AND THE
true resemblance of vice, masked
vnder the vizard of vertue.

By *Barnabe Rich* Gentleman, seruant to the Kings
most excellent Maiestie.

Malui me diuitem esse quam vocari.



LONDON,
Printed for *Thomas Adams.*
1616.

MY
LADIES
KING GLASS

WHEREIN MAY BE

DISCOVERED A WISE MAN

FROM A POOR - A GOOD TWO

MAN FROM A BAD AND THE

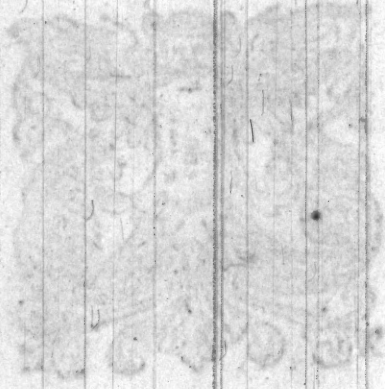
WISDOM OF THE VICTIMS

AND THE WISDOM OF THE

DEATHS OF THE GENTLEMEN OF THE KING

AND THE WISDOM OF THE

WISDOM OF THE GENTLEMEN OF THE KING



LONDON

Printed by Thomas Adams

1818



TO THE VVORTHILY
HONOVRED, AND MOST WOR-
THY TO BE WORTHILY HONOVRED,

the LADY SAINT IONES, wife to the

Right Honourable SIR OLIVER SAINT

IONES, Knight Lord Depu-
tie of Ireland.



Adame, to auoide Idlenesse, I haue betaken my selfe to those endeaours, that the world will repute to be more idle, than idlenesse it selfe; and perhaps some will not let to say, that it had beene better for me to haue continued idle still, than to haue been thus ill occupied. For it is now accounted sinne to reprocue sinne, and there is no exercise accounted to be more idle, than to reprehend the idle folies of this madding age, that Time hath now hatched vp, and are long sithens become so flush and fligge, that they are flowne into the world, and they haue there nestled themselves amongst the *Chickins of vertue*, so disguising themselves vnder the habit of *vertue*, that they are reputed to be of *vertues Broode*, and are not easily to be discerned by their *plumes*, or outward shew.

To discover them therefore, to those that haue any list to eschue them, I haue composed this looking Glasse, which I haue fronted in the forehead with the title of *My Ladies Looking Glasse*. Not that it is any thing lesse behouefull for my Lord, than it is for my Lady to looke in; for although women doe vse their looking glasses, but to espie the deformities of their bodily beautie, yet this looking Glasse is

The Epistle Dedicatorie.

composed of a contrarie constitution: for this maketh manifest the diseases of the minde, and discouereth the Imperfections aswell of men as of women, that doth behold themselves in it.

It taxeth the abuses of the time and here is to be seene (though in a few lines) many actuall breaches of Gods holy lawes. I haue presumed to present it to your Ladiships protection, and although I know it be not fit for euery one to reade, that perhaps would winch, if they found themselves to be rubd: yet your vntainted vertues being free from all detection, you may with a cleare conscience, and an vn-bended brow, aswell vouchsafe to reade, as likewise to protect, when there is nothing therein contained but iustifiable truth; the iniquities of these times being so palpable, that it is as easie to proue, as it is to reprove them. I haue not presumed to present these lines whereby to instruct your knowledg, nor, to set down precepts for your Ladish. to follow; but knowing your Ladiship how worthily famed, of whom could I make better choice than of a Lady so highly renowned both for wisdom and vertue?

I might here in deauour your Ladiships further praises, and that without either fraud or flatterie, but as the vnskillfull painter, that would take vpon him the draught of some rare perfection that were more then ordinary, how well soeuer he might be furnished with colours, yet wanting art, he might rather blemish than grace the worke he tooke in hand: I will therefore here stay my selfe, beseeching your Ladiship to pardon his bold presumption, that will rest to doe you seruice during life,

Your Ladiships, to command,

BARNABE RICH.

TO

TO ALL READERS, EITHER CVRTEOVS OR Captious I care not.



*C*urteous Reader, if thou prooue so indeede, I would be glad; but if thou be disposed to ca- uill, I care not greatly: thou shalt but bewray thine owne guiltie conscience. And I am be- come to be a little foolish hardy. (And why may I not call it true valiance?) I haue Ad- uentured one of the labours of Hercules, to strike at Sinne: And is not that as much as to fight with the Hydra? Nay, it is more: for where the Serpent had but two heads starting up, where one was taken off; let Sinne but be dismembred of one vicious folly, there springeth up ten in the place of that one, more strange to be scene, and monstrous to behold; this generall sicknesse of Sinne is growne so contagious, that it is past recouerie. It lies at the last gaspe, and yet it is more dangerous to pre- scribe a Remedie, than it is to describe the Malady. We must not say that the world is sicke, nor that worldlings are infected with the diseases of Pride, of whoordome, of Drunkennesse, of Swearing, of Swaggering, of Bribery, of Fraude, of Deceit, of Periury, of Popery, of Idolatry. No, we must not speake of these abominati- ons: we dare not say that sinne is sinne. And more safety for a man to commit sinne than to reprove it.

I haue aduentured yet, to Bayt the vanities of this madding age at the Stake of Reproch, And I doe looke my selfe to be Baited at againe, by the whole rablement of these Slaues of Imperfections: but it is no matter, they shall doe but their kinde, and there best con- viction is but Slander: If the better sort accept of it (as I make no doubt) let the rest except what they can, I care not; their inuectiues are as Impotent as themselves are Impudent. Take this now by the way and so farewell, I neuer ment to please those that be ill, by pub- lishing in print any thing that is good.



To the wide world.

I Sing no Song to please the Formall Foole,
Nor lulle asleepe, the vaine Fantasticke Gulle.
*I haue no skill, nor neuer went to schoole,
To pipe a dance to euery Trickt vp Trulle,
That pouders, paints, and periwigs her face:
I can not flatter these in any case.*
*I shoote at Sinne, I taxe none but the bad,
The Shifting Swaine that heapes vp pelfe by fraud,
The Bribing Groome, the Drunken Swearing Swad,
The Shamelesse queane, the Harlot and the Bawd.*
*All these and more too many to be told,
Looke in this Glasse, it doth them all vnfold.*





MY LADIES LOOK- ING GLASSE.

O be often prying, and beholding our selues in a *Glasse*, it hath beene thought rather to saue of vanity and pride than of godlynesse or piety: yet we haue beene taught by a learned Philosopher to looke in a *Glasse*, and that very often, but with resolution that if we do finde our selues to be fayre and well formed, wee should doe fayre and commendable actions: but if we do see our selues in any thing imperfect, we should correct those defects of nature with the beauty of good behauiours.

By this we may perceiue that a *looking Glasse* may be imployed to a godly purpose; and what one doth imploy to the supporting of vice, another may conuert to the exercise of vertue.

What one applies to vice, another may conuert to vertue.

Looking Glasses haue euermore beene reputed amongst those necessaries belonging to women; I haue not heard of many men that haue made any great vse of them vnlesse in *Barbers shops*, or in *Haberdashers shops*; and yet in those *Glasses* he that is too much prying and beholding of himselfe, shall oftner spy out the picture of a Foole than the person of a Wiseman.

Caligula vsed many times to behold himselfe in a glasse, to see how sternely and how terribly he could frame and set his countenance.

Caligula vsed to looke in a glasse

They are now as common and conuersant to men as they be to women: And our yong gentlemen in this age

The nicities of yong men are in this age.

are as curious to behold themselves in a glasse, as *Dame-Folly* her selfe when she is newly trickt vp in the *Attymakers Trim*.

Looking glasses
flattering.

Amongst Looking glasses, there be some that be ouer much flattering, that will make the beholders to seeme more yong, more smoth, and better fauoured than they be; and these sortes of glasses are best of all esleemed, but especially amongst women.

Some make
defects where
none are.

There is yet an other sort that doth make defects where none are, that will shew the round and well formed visage to be long, leane, and wrinkled; and these kinde of Glasses are little set by either of men or women.

The nature of
this Glasse.

I haue indeuoured the forming of this Glasse, that I hope shall giue a true representation, as well of the perfections as of the defections either of men or women that shall behold themselves in it.

Yet this Glasse by me thus composed, it is not to view any exterior part of the body, but first to grope the conscience, and then by a diligent obseruation to suruey the interior part of the soule: And as I haue not fashioned any smooth resemblance wherby to flatter, so I haue not forged any deformities thereby to slander.

I haue pictured forth diuers representations, not aiming particularly at any mans priuate person that hath not a guilty conscience to accuse himselfe: yet I haue grasped at abuse, and haue stroken at those sinnes that are so supported and befriended, that I know, will rather become offensive than pleasing to the world.

The loftinesse
of sinnes,

Iniquitie, is growne proude, and nestles herselfe amongst the Cedars, and towers aloft as high as the cloudes.

Men are vn-
willing to
heare their
faults.

The sinnes of this age are become so nice and so queasie that they cannot digest any potion of reprove: men are more vnwilling to haue their sinnes ransackt, than to haue these inueterate and mortall wounds searched into.

And as the often taken potion neuer worketh, so the
phisicke

phicke of Reproofe turnes rather to the hardening of their hearts, than to the amendment of their liues. Reproofes are but like Goades that do make beastes but to kicke when they be toucht with them.

The world is become olde, and now in this later age we haue so far ouergrowne the Rod, that we scorne any correction, or to be controuled either by the rule of Gods word, or by any other aduertisement, and therefore it is but to knocke at a deafe mans doore.

They are the vicious only, that cannot endure to heare sinne reprobued : and who are they but the impious that would barre the freedome of our tongues ? these gauld backt lades, are those that are so afraid of rubbing : but what will becom of this world when we dare not speake against sinne for offending of those, that in truth are but the very *Slaves of Sinne*?

No speaking
against sinnes.

That good *Emperour Augustus* was neuer angry with accusers, but thought it necessary, that where there were stoore of vices there should likewise be many to finde fault: And the *Lacedemonians* thought it a necessary point of policy that there should be such Reproouers, whereby to reprove enormity in those for feare of worldly shame, that otherwise neither remorse of conscience nor any feare of their Gods could haue restrained or kept within compasse.

Augustus
thought it ne-
cessary for
men to finde
fault.

And *Pasquils* pillar was tollerated in *Rome* to reprehend all sorts of sinnes till they touched the Pope and his clergy: but they cannot indure now that their Sodomi- call sinnes should be reputed for faults, but will rather reioyce in their abominations, making vaunts of their *Adulteries*, of their *Fornications*, of their *Blasphemies*, and their *Drunkenesse*, taking as great pleasure in the boasting of them as they did in the acting.

Pasquils pillar
why prohibi-
bited.

He that doth auow *Pryde*, *Drunkenesse*, *Adultery*, *Swearing*, and *Blasphemy* to be damned sinnes, is sooner derided than beloued.

A

The

Sin growne
malipert.

The *Iniquities* of this age are not ashamed to shew their faces, they walke the streetes more peartly and bold, than either *Honesty* or *Innocency*.

Sinne was wont to walke in feare, but now men are so farre from being ashamed, that as they make no conscience to commit euill, so they boast of that euill they haue committed; And will againe defend what they haue boasted.

But as they do glorie in their owne shame, so their end is eternall damnation.

Though our owne consciences will take no notice of our owne iniquities, yet our sinnes do crie out and complaine in the *Audience Court of Heauen*, where they prease into the *presence Chamber of God*: And to our confusions they cry out for *Iustice*. And he will not spare for euer, but as he is Iust so he must strike.

Our consciences are so deafe and dull, in these daies of our Iolitic, what with the loude noise of *Musicke*, sometimes of *Gaming*, sometimes of *Carowzing*, sometimes of *Oathes*, sometimes of *Quarrelling*, sometimes of *Blaspheming*, that we cannot heare the Preacher cry out, *That all flesh is grasse*.

The fearefull
condition of
the time.

We see at this present houre, how *Sinne* is lifted vp: and what leagues and conspiracies there are against those that be honest, that hath the feare of God before their eies; and doth reprehend the follies of the time. The *Jewes*, that had thought to haue nailed *Christ* to the *Crosse*, they proudly cried out, *If he be the Sonne of God, let him saue himselfe*. And how far hath this voice escaped vs now in these later times? Are not those that doth liue in the feare of God, reputed to be but the shame of men and the reproch of the people? haue they not said: Let them trust in the Euerlasting: and let him deliuer them, and take them out of our hands, if he would their good? Is not God himselfe had in derision & made a by-word? doe they not multiply their blasphemies against his holy name,

name? haue they not said, Let vs do it boldly, God doth not see it, the Almighty is asleepe, he cannot heare it? at the least they do not let to thinke God doth not regard it, and some will not let to say, there is no God to regard it; from whence else proceedeth this swearing, this pride, this blasphemy, this drunkennesse, this adultery, but that they thinke the seat of God is voide, or that he is become regardles? But he that hath made the eare, shall he not heare? he that hath framed the eye, shall he not see? and he that iudgeth the nations, shall he not conuince?

Let them know, that the Everlasting neither sleepeth nor slumbereth, but they shall finde in the winding vp, that he will cause his Iudgements to returne in Iustice.

The *Diuels* do tremble to thinke of the day of Iudgement, these doe but deride it, when they be put in minde of it: the custome of sinne, hath so benumbed our senses that we feele it not, but after the infection of sinne, followes the infliction of punishment. *Securitie* hath no resting place but *Hell*.

It hath beene told me, that I haue already incurred the displeasure of a great number, for some lines by me formerly published, inueighing against pride, against drunkennesse, against adulterie, but especially for writing against popery.

Angry fault finders.

But those that doth taxe and torture me with their tongues, they are not any persons of any great account, they are but drunkards, adulterers, and other vicious liuers: the most of them (indeed) poore ignorant papists, whom I do rather pittie than any waies despise: but as the *Philosopher*, that suspected the vprightnesse of his owne carriage, when he heard himselfe to be commended by a man that was noted to be of a loose and a lewd conuersation: so, vnderstanding what they be, that doth thus detect and depraue me, I doe hold my selfe to be better graced by their discommendations, than if they would set open their throates, to publish forth my praises. For a-

VVhat they be that are angry,

A dangerous
time.

The holy
workes of Pa-
pists.

The Diuell
much bound
to the Pope.

Vice deriding
vice.

mongst all the slaues of imperfections, the *Liar* and the *Slanderer*, doth least of all offend me, because I know, that a thousand Imputations iniuriously published by a thousand detracting slanderers, are not halfe so grievous to a man of wisdom and iudgement, as one matter of truth avowed by him that is of honest life and reputation. But is not this a fearefull time, when iniquitie doth so reigne and rage, that the wretches of the world would still wallow in their wickednesse, without impeachment or contradiction, but especially the *Papists*, that are themselves so busie and so repugnant to the lawes, both of *God* and the *Prince*? first the *Pope* with his *Bulles*, with his *Indulgences*, with his *Pardons*, with his *Dispensations*, with his *Abolutions*, with his *Priests*, with his *Iesuites*, with his *Ministers*, of all sorts and of all professions, that are still conspiring, that are still practising, with *poisons*, with *pistoles*, with *stabbing knives*, with *Gunpowder traines*, that are still repugning, that are still perverting, that are still seducing, and drawing the hearts of the people, from that dutie and obedience, they doe owe to their *soueraignes*; nay, that doth draw so many poore soules to destruction: for although all sorts of sinnes did neuer so much abound, as they doe at this houre, yet of my conscience, the *Pope* himselfe doth send more *Christian* soules to the *Diuell*; and *Hell* is more beholding to the *Popes* Holinesse alone, then to all the rest of those ougly *Monsters*, that are called by the name of the *seauen deadly sinnes*.

But what sinner so intemperate but will himselfe confesse in generall, that all sorts of sinnes were neuer more inordinate, and that wickednesse and abomination were neuer more apparant, and I might say againe neuer les punished? The *Adulterer* will cry phough at the loth: some sinne of Drunkenesse, the *Blasphemer* will sweare the vsurer is a most damned creature, the *Extortioner* will laugh at pride, and make himselfe merry with the Folly
of

of new fashions.

Thus euery vicious liuer can one deride an other, but they cannot indure to heare themselues detected; and they will laugh at the very same imperfections in an other, that they cannot see in themselues, neither will they beleue any other that should informe them of them.

But I tell thee thou man or woman, whatsoeuer thou be that disdainest to heare thy wickednesse reprov'd, thou art fallen into temptation, and thou art in danger of a iudgement: he that is fallen into that Lethargie of sinne that he neither feeleth himselfe nor will indure to be told of it, is in a dangerous plight, he is past recovery.

A dangerous
sickenesse.

There is no sicknesse so dangerous as that which is least felt: and as he that feeleth not his sicknesse, neuer seeketh the Phisitian, so he that feeleth not his sinne neuer careth for repentance, and he that hath no remorse to repent can neuer be forgiven: for how should Christ forgive him his sinnes that will neuer acknowledge them? but if the sins of this age doth not make worke for repentance, they will make a great deale of businesse for the Diuell.

VVorke for
the Diuell.

Forbeare then thou captious Slaue of sinne, to complaine against those that doe complaine against thee: when we cannot turne our eyes on neither side but we shall see some roving with boldnesse, some raving with madnesse, some reeling with drunkennesse, some rioting in wantonnesse, some cursing with bitternes. They haue made a sacrifice of their soules to the Diuell, they neither feare nor reuerence God, but esteeme all godlinesse as a mockery; they do but play with religion, and do but deride at *Diuinity* it selfe: all will censure, none will amend, yet many will cry out the daies are euill, when they themselues do helpe to make them worse and worse. If we haue a little verball deuotion, be sure it is mixt with actual abomination. But they will say, it only belongeth to

Pitifull
speacles.

the preacher to reprove sinnes, but not fit for every particular person to meddle with.

Religious
in show.

We cannot weare a garment in the new fashion, saies one, we cannot drinke a pot with a good fellow, saies another, we cannot fortifie our words with the credit of an oath, saies a third: but every *Foole* will be shooting of his bolt: every *Criticke* companion will be girding at vs: busying himselfe with that which becomes him not to meddle with. It is truth, there are many will goe to *Church*, they will not misse a *Sermon*, they haue their *Bookes* carried after them, they are very attentiuie, they turne ouer leaues, they consent to the preacher, they say his doctrine is good, they pretend great loue to the truth, they make many signes and shewes of zeale: but being once returned to their owne homes: what reformation or amendment of life? do they not liue still as if *Heauen* and *Hell*, were but the *Fictions* of *Fooles*, and that the threatnings denounced by the preacher against sin were but dreames and old wiues tales?

The propheties, pronouncing the punishment of sin, they are esteemed but as *Cassandrias Ryddles*, they are not regarded: And what is it but the vnbeleefe of that doctrine, that the *Prophets*, the *Apostles*, and that *Christ* himselfe haue deliuered, that thus armeth the wicked with boldnesse to sinne?

Religion but
made a staale.

The word of *God* is not regarded, and if sometimes they doe take the *Maske* of religion, it is but when pietie becomes their aduantage: *vertue* may now and then be set forth to the show, but it is but as a *Staale*, to draw into the *Net* of *villany*.

The preachers of the word, which are the *Fishers* of *Soules*, they fish but now in troubled waters, they may fish perhaps, and catch a *Frog*, or peraduenture light vpon a *Cuttell*, that will vent forth yncke, but if their *Nets* doe sometimes inclose, yet they are seldome seene to hold a *Fish* that is great & mightie: he that seeth this & can not sigh,

sigh, is not a witnesse but an agent: and he that can see this without compassion, is like a *Nero*, that can sit and sing, whilst he sees *Rome* a burning.

The *Apostle* willethe vsto exhort one an other, and not VVe must
for once and so away, but daily. *Heb. 3.* And in the 19. of ^{exhort one}
Leuit. it is expressely set downe: *Thou shalt plainly rebuke* ^{another.}
thy Neighbour, and shalt not suffer him to sinne. And there is
none but a *Cain*, that will deny to bee his brothers
keeper.

But is not every man tyed aswell by the rule of Gods
word, as by the lawes of euery well gouerned common
wealth, not onely to reprehend, but also to informe a-
gainst any person, that either by word or deede shall seeke
to eclipse the honour or dignitie of his *Prince*? If we owe
this duty to a *King* here vpon the earth, how much are
wee further obliged to the *King of Kings*, to the *King of*
Heauen? shall we see his lawes despised, his name prophane-
d, his Maiestie blasphemed, and shall we be silent and
hold our peace? *Qui tacet consentire videtur*, to heare and
see and say nothing, is to make our selues a partie.

But we dare not do our duties for displeasing of those
that haue alreadie bequeathed themselves to the *Diuell*:
for offending a *Drunkard*, for offending an *Adulterer*,
for offending a *Blasphemer*: for offending a *Papist*.
From hence it is that vice doth now sleepe in that The securitie
security, that *Philips Bay* that every day cloyed his master of the time.
with the clamor of mortalitie, is not able to awaken
it: but thou that art so asleepe in sinne that nothing can
awaken thee; assure thy selfe thou shalt be so awakened
that nothing shall bring the asleepe.

I haue hitherto spoken of the custome of sinne, how it
hath weakned our spirits and lulde vs asleepe in the cra-
dle of security: I do appeale from your drowsie lustes to
your awakened consciences whether I haue spoken the
truth or nay. If I should now speake of the antiquitie of
sinne, and should therewithall take vpon me to deliuer
the

the manifold afflictions that from time to time, and from age to age she hath drawne from the iudgment seate of God, to punish the enormity of wickednesse here vpon the earth, I might enter into such a labyrinth, as *Theseus* clew would hardly suffice to wind me out.

The effects of
sinnes.

It was sinne that first secluded the Angels from the ioyes of heaven: it was Sinne that draue *Adam* out of Paradise. It was sinne that caused the inundation of the whole world, It was sinne that drew on the tempest of Fire and Brimstone on *Sodom* and *Gomorrha*, It was sinne that brought destruction on that holy city of *Ierusalem*, It is sinne that at all times and in all ages hath plaid the Strumpet through all the partes of the world, and hath filled the whole face of the earth with her brood of bastards. And as the Armies of the Low countries are compounded of *English*, of *Scots*, of *French*, of *Spanish*, of *Italians*, of *Germans*, and of all the nations of Christendome collected and gathered together: so the sinnes of all those countries and of all the world besides are e- uery day ingrossed and transported into England. We haue stolne away the pride and ambition of the *Spaniard*, the fraude and falshood of the *French*, the deceit and subtilty of the *Italian*, the drunkennesse and swearing of the *German*: we haue robbed the *Jew* of his vsury, the barbarous *Sicilian* of his rage and cruelty, the *Turke* and *Infidel* of his infidelity and vnbeliefe; we haue spoyled the *Venetian* *Curtizans* of their alluring vanities, to decke our *English* women in the new fashion: and *Rome* that sometimes hath beene worthily renowned, but now reputed to be the very synke of sinne, we haue brought from them their idolatry, their superstition, their popery, their heresie; and we haue robbed the Pope himselfe and all his colledge of Cardinals, both of their luxury, and their lechery; and all his whole rablement of Monks, Fryers, and Massing Priests, of their beastly Bawdery. This propagation of sinne, that hath infected the whole world with their ab-
homina-

The sinnes of
all nations
brought into
England.

hominations thus transported into *England*, are now there resident and all entertained, not like strangers, but as natives that had beene both borne and bred in the countrey.

And that old hagge Sinne herselfe, that a man would thinke should be so far spent in yeares and overworne with age that she should be past trimming, is more propagating at this present howre, then she was five thousand yeares agoe; and is become more wanton, nice, and toyish then euer she was before.

The wanton-
nesse of sinne
in this age.

And notwithstanding though from the beginning she hath bin notoriously knowne to be a most infamous strumpet common to all, yet now within these very few yeares one of these poore thread-bare knights *Sir Nicholas New-fashions* by name, that had so wasted and consumed himselfe in foolish pride and prodigality, that he was not worth the clothes that was belonging to his owne backe; hoping by her means to support his vaine glorious pride, hath taken her to be his wife, and hath made her a Lady.

Sinne a
knowne
Strumpet be-
come a Lady.

And although sinne of her owne nature and disposition be both proud and presumptuous more then ynough, yet now being dignified with a Ladiship and being inrould in the Heraulds booke to march in the Ladies rancke, she is become more bold and insolent then euer she was, and who now but my Lady *New fashions* that is had in esteeme? she is almost euery day troling in her Coach about the streetes, insinuating herselfe into euery company; there is no feasting, banqueting, reueling, nor any other merry meeting, but my Lady *New fashions* is a principall guest.

When she meeteth and conuerfeth with Ladies and Gentlewomen, some shee teacheth to paint themselves, some to powder their periwigs, some she doth corrupt in manners, making them to be like her selfe, Bold, impudent, immodest, some she induceth to play the Harlots.

The Lady
New-fashions
a Strumpet, a
Bawde, and

For as she herselfe hath bin a common Strumpet from

B

the a VVitch

the beginning, so shee hath bin a notorious *Bawde* and a *Witch*, and those women, that shee cannot inchant with her *Sirens tongue*, those shee infameth by lying and flandering.

Sinne setteth
a worke all
sorts of
Tradesmen.

And who is it but this old *Beldame Sinne*, now bearing the name of the *Lady new fashions*, that setteth a worke these new fangled *Tailers*, these *Body-makers*, these *Perfumers*, these *Imbroderers*, these *Attire-makers*, and all the rest of these inventers of *vanities*, that are the instruments of sinne, that doth inforce their whole endeavours to fit her in her follies, and to decke and adorne her in her pride and wantonnesse?

The number, is almost without number, that doth both serue her, and will likewise seeke to defend her, *Artificers*, *Tradesmen*, *Shopkeepers*, *Men*, *women* and *children*, are all depending vpon her: and as *Demetrius*, the siluer smith, in the 19. of the *Actes*, incenced the people against *Paul*, telling the *Crafts-men*, that he went about to diminish the dignitie and reputation of their great *Goddesse Diana*, which if he should bring to passe, their gaines would likewise quail that got their liuings by those workes belonging to her selfe and to her great *Temple* in *Ephesus*: and as these perswasions stirred vp the multitude in those daies, so he that in this age doth but open his lippes to speake against sinne, shall want no accusers, not onely to reprocue him, but also to reproach him.

Sinne doth neither want *Siluer-smithes* nor *Gold-smithes*, to serue her with *plate* and garnish her with *jewels*, that will call him *Foole* that will but speake against her extesse.

Sinne hath her *Silkemen* and *Mercers*, that doth serue her of *lace*, *silke*, *sattin*, *veluet*, *cloath of siluer*, *cloath of gold*, that will say he is a *Criticke* that will inueigh against her pride.

Sinne hath her *Merchants*, that will transport the commodities beboouefull for the common wealth, into foraine

forraine countries, and will returne backe againe *toies* and *trifles*; that will say he is but a *satyrift*, that will detect her *vanitie*.

Sinne hath her *Lawyers*, that will bring him into the *Starre-Chamber* for a *Libeller*, that will speake against her *Bribery*.

Sinne hath her *Proctors*, that will cite him to the *Commissaries Court*, and make him doe open penance, that will speake against her *whooredome*.

I might yet speake of women, whereof a great number that are not to be detected with any bodily abuse, that would yet sharpen their tongues to chide at any man that would reprehend those enormities, that *sinne* by custome had ingrafted in them.

But I would I could now admonish *Ladies* and *Gentlewomen*, that amongst all the creatures of Gods handiwork, I doe acknowledge to bee most excellent, here vpon the earth: but as the finest cloath is most aptest to take a staine, so their milde dispositions inclined to all compassionate loue and curtesie, are soonest led astray, and most easiest to be seduced. And this olde *Hagge of Hell*, this loathsome *Lady Sinne*, with her glazed eyes, her painted cheekes, her new-formed fashions, and her inchanting tongue, doth so bewitch and blind-folde their vnderstandings, that when they thinke they conuerse with an *Angell of Light*, they giue entertainment to a *Monster of Hell*; but when *Sinne* shall present her selfe to their new awakened soules, in her true forme and shape, and begins once to play the makebate betweene God and them, and their owne consciences to testifie betweene them and themselues; then they shall see to their owne sorrow, what Saint it is that they haue serued, they shall then perceiue to their great horror and grief, that this darling of theirs so dearly esteemed and beloued, will then be most busie to affright and afflict them.

A godly admonition to Ladies and Gentlewomen.

I would, I could wish therefore, (and with a reuerent regard I doe intreate them) that they would bethinke themselves of their owne happinesse whilst they haue time, and not to doe as that foolish gentlewoman, that neuer remembred to say her prayers till she heard it thunder.

Women
more excel-
lent by nature
then men.

But some wil say, *And why women, more then men*) because as women are more flexible, and therefore more apt to be seduced to ill, so they are more tractable againe, and therefore more easie to be induced to vertue.

Men are composed of an vneuen temperature of the elements, together with the malicious influence of the planets, prefiguring them to be sturdie, stubborne, froward and ouerthwart; but women are by nature of a more excellent metall, their hearts are more soft and yeelding, and themselves more pliable to all vertue and goodnesse.

There is more possibility to reclaime ten ill living women, to a conformitie of a better life, then to reforme one misliuing man.

I speake this
but to those
women that
be wise & doe
feare God,
More then
would serue
10. good wo-
men that fea-
red God.

Would they now bethinke themselves, when they looke in their *Glasses*, that there is no *Forehead* heeld so gracefull (amongst many women) as that which the *Prophet Ieremie* tearmeth to be gracelesse, the *Forehead*, that is past shame and cannot blush: let them therefore fall a chiding at their owne resemblances, beginning first with the *Forehead*, and say, ô thou proud and shamelesse *Forehead*, the very *Chaire* and *Seate* of *pride*: where thou shouldest be deckt with a *Crowne* of *Glory*, thou art clouded and overshadowed with a monstrous *Mappe* of *Haire*, no lesse offensive to the Maiestie of *God*, then ougly and deformed in the sight of all good men; be ashamed therefore of thy intollerable *pride*, and by thy humilitie, and submissiue lowlinesse, reconcile thy selfe againe to thy *God*, whom thou hast so highly offended.

Wandering
Eyes.

Descending then a little, say yet againe, ô you wander-
ring

ring and lasciuious *Eyes*, the attracters and drawers on of *lust* and sinfull thoughts, you that were first created to be the *Deemers* of my *Discretion*, but now become the *Dimners* of the insight of my *Soule*: forbear your wonted traines of light and wanton glances, seeke now with bitter teares, to bewaile your former follies, and lifting vp your selues to *Heauen*, aske grace and mercie.

Proceeding thus, you may yet reprocue the *Tongue* that is more apt to speake ill then good: the *Eares* againe that are euer more set wide open to *vanitie*, but still shut vp to good counsell or godly instruction: And so we may say of all the rest of our necessarie and naturall members, that are displaced of their ordinarie courses: for being first created as the *Ministers* of the *Soule*, are now become the *Disturbers* of our *Innocency*.

I hope al this will offend no women that are good.

This externall beautie of the body, so much esteemed of amongst women, when they behold it in a *Glasse*, it should stirre them vp a farre off to display the maiestie of the Creator, and from thence should passe with the wings of their cogitations to the contemplation of the highest *Faire*, which is the inuisible beautie of the Almighty *God*, from whence as from a *Fountaine*, all smaller *Rivers* deriue their beauties.

How women should vse their glasses.

It is said that *Africa*, bringeth forth euery yeare a new *Monster*, the reason is, that in the desarts of that countrey, the wilde and sauage beasts, that are both diuerse in nature, and contrarie in kinde, will yet ingender the one with the other: but *England* hatcheth vp euery moneth a new *Monster*, euery weeke a new *Sinne*, and euery day a new *Fashion*: our *Monsters* are not bred in the *Desarts*, as those in *Africa*, but in euery *Towne* and *Citty*: where they are so chearely fostered, & so daintily cherished that they multiply on heapes, by hundreds and by thousands. It were not possible for me now to set down how this monstrous generation thus hatched vp by *Sinne*, hath beene from time to time procreated and brought into the

Monstrous fashions euery day hatched vp.

The genealogy of sinne.

world, one sinne still begetting an other.

Pride the eldest daughter of *Sinne*, was first *Spaundin Heauen*: shee was from thence expelled; but shee drew after her a great dissolution of *Angels*. It was *pride*, that begat *Contempt* in *Paradise*, where there was no *Apple* in the *Garden* so well pleasing to *Eue*, as that which *God* had forbidden her.

It was *Contempt* that begot *Malice*, And *Malice* againe begat *Murther*, when *Cain* kild his brother *Abell*.

As the sonnes of men increased in the world, so *Sinne* began to multiply so fast, that *God* repented him that hee had made man.

To purge the world of her abominations, the *Deluge* came, and all were drowned, except eight persons. After the *Floud*, amongst the sonnes of *Noah* the generation of the accursed *Cham*, became to be great and mightie vpon the earth; at which time *Sinne* was growne againe to that strength, that shee began on the sudden to play the *Rebell*; and with a tumultuous assembly gathered together in the plaines of *Shinar*, shee began to fortifie her selfe against *Heauen*.

Amongst those *Giants*, then reigning ouer the face of the earth, that greedy *Curre Couetousnesse*, which the *Apostle* tearmeth to be the roote of all euils, was (amongst a number of other monstrous sinnes) fostered vp by *Ambition*.

Couetousnes
the parent of
many sinnes.

Couetousnesse, was the first parent of *Oppression*, *Extortion*, *Bribery*, *Vsury*, *Fraud*, *Deceit*, *Subtilty*; and that common *Strumpet Idolatry*, was a bastard borne of this broode.

Idolatry had issue, the *Lady Lecherie*, who in processe of time, became so conuersant with the *Pope* and his *Cardinals*, that they procreated amongst them that loathsome sinne of *Buggery*.

The varieties
of Iniquities.

It would bee a matter of impossibilitie for me to set downe the varieties of those sinnes that are hatched vp in these daies, when so many new fashioned iniquities doth

doth swarme, both in *Cittie, Towne, and Country*; that were our bodies but halfe so diseased with sickneses as our soules be with sins, it could not be auoided, but that some strange and vnheard-of mortality would ensue. The time hath beene, men would maske their vices with cloaked dissimulation from the eye of the world, but now iniquitie is set forth bare-fast, without any maske of preteires to hide her ougly visage.

They sought to couer their sinnes from the open show, we haue so litle shame, that we neuer seek to shelter them: our Ancestors were but bunglers at vice, they had not the wit to grace a sinne, nor to set it forth to the show; they could but call a *Spade* a spade, a *Greene Goose* a gosling, a *professed Broker*, a craftie knaue: we are become farre more exquisite, we can make an *Owle* a *Hawke*, a *lacke Naaps*, a *sheepe*, an old *Milne Horse*, a palfry for a man of honour; we can call *Impudency*, *Audacitie*, *Rage*, *Courage*, *Wilnesse*, *wit*, *Obstinacy*, *Constancy*; and *Lewde Lust*, *Pure Loue*.

Our wittes are become more capering then they were in times past, our conceits more nimble, and ready to finde out new trickes, new toies, and new inuentions, as well of follies as of fashions.

But what remedie? *pride* thinkes scorne to be reproofed or to be told of her faults, she is growne so stubborne and so stately.

Sinne thinkes
scorne to be
reproofed.

Swearing swaggers out admonition, and will not be reproofed.

Whooredome and *Drunkennesse*, hath so hid themselves in the *Maze* of vanities, that repentance can no where finde them out.

Rage & Fury are produced as argumēts of valour, where the *Lie* shall be giuen but vpon the speaking of a word, & the *Stab* againe returned, but for the giuing of the *Lie*: where not to plead gea *Health*, is a ground good ynough for a *Challenge*, and the taking of wall, made a heinous matter, whereby many times murther doth insue.

But

Three shrewd
witnesses.

The glory of
pride.

The effects of
pride.

But sinners haue three shrewd witnesses to testifie against them, the *Dinell*, the *Law*, and their owne *Consciences*: but if here vpon the earth a mans owne conscience condemnes him for his sinne, how much greater shall be the iudgement of God? The glory of pride as she passeth through the streetes in this age, doth so farre exceed, that the eye of heauen is ashamed to behold it. And those blessings which God hath giuen vs in great measure, we consume in pride, and wantonnesse, and like Swine we beslaue the precious pearles of Gods abundant plenty, conuerting them by our excessiue pride, into dearth and scarcity: and this wickednesse ariseth not from *Turkes*, *Iesuits*, *Heretikes*, and *Papists*, but from the professors of true Christianity, and euen now in the hottest Sunne-shine of the Gospell: we haue neglected Heauen, to dote vpon the vaine pleasures of the earth, and haue forsaken God, but to wrappe our selues in the excrement of wormes; a little garded and garnished with the minerall of Gold and Silver.

How many that are not able to pay honestly for homespunne cloth, will yet weare silke, and will euery day glister in Gold and Silver? the soule goes euery day in her working day clothes, whilest the body keepes perpetuall holy-day, and iets vp and downe in her seuerall suites.

How many againe are so eager of superfluities, that all their racked rents in the country are not able to discharge the *Shop bookes* in the City, when there be that will spend as much as some knights be worth, but in a payre of Garters, and a payre of Shooestrings?

It is pride that hath banished Hospitality and good house keeping.

It is pride that raiseth the rents and rates of all things vniuersally.

It is pride that breadeth our dearth and scarcities:

It is pride that impouerisheth City, Towne and country.

It

It is *pride* that fills all the prisons in *England*, and brings a number to the *Gallows*.

It is *pride*, (if it be not preuented in time) that will make a *hangmans* roome in reuerſion; to be a good ſute for a gentleman that hath honeſtly ſerued his *Prince* and *Countrey*: for howſoeuer hee may ſhift for meate and drinke, he ſhall be ſure to want no cloathes.

It was a happy age when a man might haue wooed his wench, with a paire of *Kiddeſ* leather *Gloves*, a *Siluer* *Thimble*, or with a *Tawdry* *Lace*; but now a *veluet* gowne, a chaine of *pearle*, or a *coach* with foure horſes, will ſcarcely ſerue the turne; ſhee that her mother would haue beene glad of a good *Ambling* *Maare*, to haue rode to *Market* on, will not now ſteppe out of her owne doores, to croſſe the other ſide of the ſtreete, but ſhee muſt haue her *coache*.

It was a merry world, when ſeaſen or eight yeards of *veluet* would haue made a gowne for a *Lady* of honour; now eightene will not ſuffice for her that is ſcarce worthy to be a good *Ladies* *laundreſſe*: we are growne from a *peticoate* of *ſtamell* to cloath of *ſiluer*, cloath of *gold*, ſilke ſtockings, and not ſo much as our ſhoes, but they muſt be imbrodered with ſiluer, with *gold*, yea and ſometimes with *pearles*.

I haue ſpoken of *pride* indifferently, how it inforceth a like both men and women: it is *pride* that draweth after it ſuch a daily innouation of new faſhions, that I thinke they haue found out whole *Mines* of new inuentions, or they haue gotten the *Philophers* *ſtone* to multiply, there is ſuch a daily multiplicity, both of *ſollies* and *faſhions*.

Vitellius in his daies ſearched farre and neare for the varieties of *Nature*, but we haue harrowed *Hell* in theſe daies for the vanity of new faſhions, and (I thinke) wee haue found them out; for hee that had as many *Eyes* as *Argus*, were not able to looke into the one halfe, that are now followed and imbraced aſwell by men as women.

The *Prophet* *Eſay* in his 3. *Chapt.* maketh mentiõ of many
C
ſtrange

strange engins belongeth to women: he speaketh there of oynments for their lippes, of canles, and round attires for their heads, of sweete balles, bracelets, and bonnets: of tabiletes, earrings, mufferers, wimples, vailes, crissing pinnes, glasses, lawnes, and fine linnen.

Strange in-
uented vani-
ties.

These and many other vanities belonging to women are there numbred vp: but if the Prophet had now lately, but walked one turne through the *Royal Exchange* in *London*, he would haue beene put to his shiftes to haue made a true repetition of the new inuented vanities, that are there to be seene; and this would more haue troubled him more then all the rest, hat when he had heard them cald by their proper names, he could neuer haue vnderstood whereunto they had belonged, without the helpe of a *chamber maide*.

The diuels
Ingeny.

Some will say that these new inuented vanities came first from *hell*, and I would beloath to excuse the diuelt himselfe in the matter, that I know is very ingenious, and is euery day deuising of new ingines, and (I thinke) doth keepe an *attire-makers shops*, whereby to attempt and allure both men and women, to sinne: but this I dare assure my self, that our *Ladies* and *Gentlewomen* in these daies are so exceeding in their attires, and so deformed in their fashions, that all the *Ladies* and *Gentlewomen* that be in *hell*; did neuer weare nor see the like.

Credible and
true though
strange to be
beleecued.

There be many both men and women, that to follow the new fashion, hath marde that fashion that *God* himselfe hath formed.

VVe marre
that fashion
that *God*
hath made, to
follow our
owne.

I protest I haue many times beene hartily sorry, to see some women, whom *God* and *Nature* had adorned with beauty, with perfection, and with comelinese of personage, that haue disguised themselves in that sort, with the deformities of fashions, that of amiable and louely creatures, they haue transformed themselves to be most deformed and loathsome monsters.

There is a decorum to be kept (but especially amongst women)

women) in attiring of themselves; for that attire that is comely for a round well-formed visage is as vnseemely againe in her that hath a little, a leane, or a long face: but as euery *shoe* is not fit for euery *foote*, nor euery *medicine* to be applyed to euery *maladie*, so euery *fashion*, doth not besit euery *person*, nor euery colour agree with euery *complexion*. The woman therefore that is wise, will fit her selfe with such a *fashion*, as may adde comelineffe to her owne proportion: but mine intent is not hereto instruct women how to adorne themselves to the show of the world, when there is no ornament so pretious wherewithall to beautifie a woman; as is the beauty of a good and godly behauiour. This one instruction I wil yet leaue to those that are desirous to follow the *fashion*: their is not a greater enemy to all complexions, either in men or women, then is this found *fantasie* of yellow starched bands, and therefore as it is a certain argument of vanity, so there can not be a more ridiculous follie. *The woman shall not weare that which apperteineth to the man, neither shall a man put on womans rayment: for all that do so, are abomination to the Lord thy God.*

A most ridiculous folly.

A precept left vnto vs by the Almighty, *Deuteronom.* 22. But theyong man in this age, that is not *strumpet* like attired, doth thinke himselfe quite out of *fashion*, and the yong woman againe, that as well in her behauiour, as in the manner of her apparrell is most *ruffian* like, is accounted the most *gallant wench*; and I know not what to say, or whether I should accuse men, for futing themselves in womens apparrell, or whether I should accuse women for futing themselves in mens apparrell; but this is certaine, that their *battes*, their *feathers*, their *bands* so bestitched, so beedged, so belaced, and in their ridiculous *banbetes*, sir named *picadillies*, yea and in their *gownes* to, they are so sutable and like in fashion, that there is no more difference to be seene, then is betweene a *horse shoe*, and a *Maars shoe*.

A precept from God neglected.

The little difference that is vsed between men and women in their apparrell.

The new
found out
folly of ta-
king tobacco.

We are better knowne the one of vs to the other by our faces, then we are by our vertues, and yet we are better knowne by our follies, then we are by our faces: but if we did not looke asquint at the matter, we should finde, that as we haue prouoked the wrath of *God* by our strange and new fangled *fashions*, so he hath in a sort requited vs againe, with as many strange and vnknowne diseases, almost euery yeare with a new kinde of sicknesse, such as our *phisitions* are no lesse ignorant of the cure, then they be of the cause from whence proceeding. And what is it now, but the custome of *new fashions*, that hath foisted in that *Indian plant Tobacco*? that till now of late was neuer knowne but amongst *Indians*, *Barbarians*, and such *infidels* as did euery day adore and worship the *diuell*, but it is now so entertained amongst vs both in *England* and *Ireland*, that all the nations in Christendome besides do laugh at our folly.

If it were but halfe so pretious as a number would perswade, I thinke the people of other parts of Christendome could looke into it aswell as wee, neither amongst our selues could it be so much desired in such generalitie, for the multitude was neuer inclined yet greatly to imbrace vertue, or to like of any thing that were good.

But some will say, I doe want matter to quarrell with that will be finding fault with the souereigntie of *Tobacco*, that is so much admired, and therewithall, so generally receiued.

I confesse it maketh drunken euerie day in the weeke, the wholerablement of *panders*, *parasites*, *bardes*, *Brokers*, *knights of the post*, *Hostlers*, *Tapsters*, *Tinkers*, *Tailors*, *Coblers*, *Costermongers*, and the whole generation of *Drunkards*, cut and long taile, one and other: and I doe lookethat all these will censure me from the *Tribunall* of their *Alebench*. Now for that olde pro-uerbe, sometimes avowed by them that will crie out

the

The more the merrier, yet let them know that the multitude of such guests, shall adde to the horroure of miseries. But yet to blemish and to make dimme this my *Looking Glasse*, by belching out their stinking vapour, they will speake of *Knights*, *Gentlemen*, *old men*, *yong men*, *wise men*, *learned men* that doe all vse to take it, and will likewise defend it.

I know there be *Knights* and *Gentlemen* both, that doe vent more smooke out of their *Nostrils*, then they doe out of their *kitchen chimnies*; and old men and yong men may bee led astray, the one through dotage, the other too much inclined to follow the fashio: but for those that are accounted to bee so wise and learned, that will stand so much in the defence of their *Tobacco*, *Cardinall Bellarmine* will doe as much in defence of the *Pope*, and in the approbation of his *Idolatrous Masse*.

Shall we then denie the *Physicians* testimony, will not his authoritie suffice in the matter?

Giue me leaue to answer *Master Doctor* thus; I will inforce against his *Philosophy*, that which can not erre, and that is the *experience* which many ages hath taught vs: that before *Tobacco* was euer knowne in *England*, we liued more free from all manner of sicknesses, then we haue done sithens: and let them looke yet againe to the time now present, there be a number that neuer meddled with *Tobacco*, in their liues, doe they not liue in more perfect health then those that doe take it fastest? if they doe not see this, they are but blind *Doctors*, & some will say that an ignorant *Physion* is the worst of all diseases, and God blesse me and my friends from his physicke that wil prefer his owne skill before a known experience.

But they say *Tobacco* is physical: the greater their folly that will then take it too fast, when the best physicke accounted best indeede, is to take no physicke at all vnlesse vpon vrgent occasion, but he that taketh physicke every day, can neuer haue a healthfull body.

Experience
much better
then Master
Doctors opi-
nion.

Tobacco vsed
but to drawe
downe drinke.

Well, yet they say *Tobacco* is of an excellent operation for the drying vp of Rheumes, Dropsies, and of all other moist humors whatsoeuer: as good a medicine pickt out for those diseases as he that poured on oyle to quench the fire, when *Tobacco* is but made a shooring-horne to drawe downe drinke, when euery pipe must haue his pot, and when both pipe and pot must still walke the round, and march together arme in arme, as louingly as the Whore and the Bawde.

The loath-
somnesse of
Tobacco.

But here is now a vertue pickt out that cannot be denied, we see it with our eyes what water and *Rheume* it bringeth vp, and maketh vs to spit in that abundance, as must be very holesome to be so auoided; but if the vertue of *Tobacco* be so precious becaus it wil make a man to spit & to spaule, learne this of me; thou that so much desirest to driuell & to slauer, take but one dragme of the abstract that is drawne out of a Close-stoole; it shall goe further for that purpose then a whole ounce of the best *Tobacco* that euer came out of the *West Indies*, be it pudding or leafe.

Let me intreate the gentle reader a little to pardon me, though I somewhat stray from the bounds of modesty, it is but to expresse one loathsomnesse by another.

The Tobac-
conist and the
Drunkard fit
companions.

I cannot tell what reuerent tearmes I might vse to deliuer their rude inciuility, that whilest they are taking their *Tobacco* do so spit and spaule, driuell and slauer, in that loathsome and vnmanly fort, as were ynough to make either man or woman to turne vp their stomacks, especially if they were such as had beene trained vp in ciuility, or had any regard of cleanness. I know not therefore whether of the twain I might condemne to be most loathsome and beastly, whether the common Drunkard, or the Smoake taking *Tobacconest*, the one vomits vp his drasse when he is drunke, the other slauers out his driuell when he is sober; a sight as vnlonely to looke on the one as the other: but if Gentlemen did know what sophisti-
cated

Tobacco so-
phisticated.

cated stufte it were that they did buy at so deare a rate, I thinke some of them would be better aduised ; we might else conclude that draffe were good ynough for Swyne, and that a Barley corne were fitter for *Esops Cocke* then a precious stone.

The *Tobacco*ist yet hath this speciall vertue, when he hath bestirred himselfe well to his Tobacco-pipe, he will be more thankfull for a penny pot of drinke then he will for a two-penny loafe of bread.

It is not without some speciall cause that I doe thus inueigh against *Tobacco*, when for myne owne part I am not so squemish but that I can aswell endure the loathsomnesse of the sight, as the filthinesse of the stinke : but if it were aduisedly looked into and well considered of, we should finde that the masse of treasure that is yearly blowne out of the *Tobacco* pipe, would suffice to giue royal pay to an army of forty thousand Souldiers, either for the seruice of the King, or the defence of the country if neede should so require : or might rather be imployed to many other charitable vses, now in this miserable time, then to be so vainely consumed and spent as it is. A pitious expence.

I referre it to the iudgment of any man that hath but the grace or feare of God before his eyes.

Now to set downe myne owne conceit what I do assuredly beleue, from whence it should proceede that the *English* aboue all the nations in Christendome besides are so much inclined to doate on this stinking smoaky vapor: I thinke it to be an engine of the Diuels owne deuising, who by his ministers hath thus dispersed this misty hellish fogge to stirre vp sinne and wickednesse, and in that place aboue al the rest where true religion doth shine most bright, and the word of God hath freest passage.

Let vs but now a litle looke into the enormity: it is *Tobacco* that consumeth that wealth that might be imployed to many godly vses. The inormities that be drawne in by Tobacco.

It is *Tobacco* that in euery Tauern, Inne, and Alehouse, is

is now as common as any *Curizan*.

It is *Tobacco* that Harlot like holdeth in society, the base and rascall sort of people, and containeth them as well in idlenesse, as in drunkennesse.

It is *Tobacco* that maketh the poore *Artificer* to spend that at night, that he hath laboured for all the whole day, whilst his wife and poore children do sit at home without bread.

It is *Tobacco* that maketh a rich man a poore man, a poore man a starke begger, a wise man a foole, an old man to dote, and a yong man to admire his owne ignorance.

It is *Tobacco* that draweth to drunkennesse, from drunkennesse to swearing, from swearing to quarrelling, from quarrelling to stabbing, killing, and murthering.

It is the excessiue taking of *Tobacco*, that hath hurt a great many, and of mine owne knowledge hath killed some outright.

For him that wil yet oppose me with his owne experience, and will tell me what himselfe hath felt of the vertue of *Tobacco*: I will intreat him to pardon me, though I giue no better credit to his words then I do to the *Papist*, that will protest in good earnest that he hath found himselfe to be better assisted by his prayersto our *Lady*, then he hath beene by the power of our Lord, and will not let to sweare that a *Popes* blessing is ynough to preserue him from all the *Diuels* in *Hell*, that will not so much as protect him from the poore *Hangman*.

The *Diuell* that hath so many superstitious conceits wherewith to blindfold the *Papist*, is not vnfurnished of vaine impressions wherewith to be sot the *Tobacconist*: to conclude, he that can take *Tobacco*, drinke *Bottle-ale*, play an after game at *Tables*, and weare a *Picadilly*, is a compleat man fit for the time, and pleasing to all companies.

I haue thus presented to your view, first the true picture of pride, together with the folly of *New-fashions*, amongst the which this inordinate taking of *Tobacco*,

as it is the most vaine, so it is the most loathsome. I would now giue you a little glimce of that accursed curre Couetousnesse, and of some one or two of those *whelpes*, that are crept out of his owne kennell, namely *Bribery* and *Vsurie*; for the rest that be of the same litter, as *oppression*, *extortion*, *exaction*, and a number such other like, I may let them yet sleepe till fitter opportunitie may serue to awaken them. They say it is not good to awake a *barking dogge*, but these bee all *byting cures*, that *sheepe-biter* like, doe euery day *rauen* and *worrie* the whole Common-wealth.

Couetousnesse is the *curre*, that deuoureth his owne *Achilles*, it is the *Charybdis*, that greedie gulfe, that swalloweth vp all without respect either of friend or foe, either of vertuous or vitious: it is the *Canker* of the Common-wealth, that eateth vp the gettings of the poore.

Of couetousnesse.

It is the *viper* that poisoneth the eares of *Princes*, teaching them to set aside all iust and honourable dealing.

It is *Couetousnesse*, that thinketh nothing to be vnlawfull, where either *gaine* is to be begotten, or *gold* to be gathered.

It is *Couetousnesse*, that maketh no conscience in gathering of gold, nor spilling of blood, holding nothing to be vnlawfull that bringeth in gaine.

It is *Couetousnesse*, that eateth vp the meanes, that the poore haue to liue by, and that reaues the sweate from the *Labourers* browes.

The couetous wretch heapeth together abundance of wealth, with paine, with *trauell*, with *perisurie*, with *oppression*, with *vsurie*, with *extortion*, with wronging their neighbours, with the curse of the poore: which they leaue againe to their vnthrifty heires, no lesse prodigall in spending, then their fathers were miserable in gathering.

Couetous persons (amongst all other) are most pernicious to be admitted to the administration of Iustice; for by how much more they be aduanced to greatnesse, by so much the more they are accursed of the poore people, and daily vengeance denounced against them, by as many as doe but heare them spoken of.

The couetous miser is then most ready to deuoure, when he makes semblance of greatest loue and amitie, and when he begins once to giue precepts of good counsell, his aduise is then most dangerous, for if it bring not poison in the mouth, be sure it brings a sting in the taile: o what paines the miser will take, but to coniure a little money into the narrow circle of a canuas bagge, he thinketh that the *Angels of Heaven* are not comparable to the *Angels* that be in his purse.

I thinke if *Hell* were a place of returne, and that either gold or gaine were there to be gotten, more triple headed dogges then one, were not able to defend the entry.

Bribery in
great estimation.

Mammon is a great *God*, and hee is honoured by no base persons; he is serued by the rich and reuerenced by the mighty. *Bribery* is a bird of the same wing, though not so great a *God* as Mammon, yet mightily befriended, defended and supported.

Briberie disguised.

But as a man that hath change of names, is seldome found to be honest, so a *Bribe* that is sometimes great by the name of a *gift*, sometimes of a *present*, sometimes of a *gratification*, sometimes of a *Beniuolence*, doth so slyly passe from hand to hand vnder so many names and titles, that *Bribery* indeed, is hardly discerned.

Many finnes
boulstered
out by bribe-
rie.

Vnder these names and shewes *Bribery* many times preiudiceth the service of the *Prince*, peruerteth good *Lanes*, and armeth all sorts of sinners with boldnesse to offend.

The *lawes* and *ordinances* that are sometimes decreed in *Cities* and *Townes* corporate, for the common good of the inhabitants, *Briberie* so dissolueth them, as if they had
beene

beene ordained to no other purpose but to bring in gifts and rewards: and God forgie them their sinnes that will say, their be many institutions, ordained (indeed) amongst these inferiour sort of towne magistrates, rather to bring in bribes, then to punish abuse.

Lawes ordain-
ned but to
bring in
bribes.

Bribery many times standeth in the doore of greatness, and sometimes helps vp *iniurie* to the place of audience; but he that hath but a bad matter to follow, *briberie*, is the man, that must first do his message: for he that hath art and skill, to know both how to giue and take a *bribe*, he hath the onely approoued medicine, to passe through any affaires that are possible to be effected.

There be many notes whereby thou maiest know a *briber*, for all his cunning counterfeiting, but take these few for the most speciall: he loueth still to be neere about a *magistrate*, or at the elbow of any other great person in place and authority, and if you marke him well, he is euer more incroaching, to creepe into an office, and if you misse him in any of these places, you shall lightly hit vpon him amongst some of the *Clarks*, that are belonging to some of the foure Courts.

I would be glad now to present to your view, the true picture of *usury*, but there hath beene question made of *usury* what it is; some would haue it to consist onely in the letting of money: but if we could aswell vnderstand the spirituall, as we do plod at the litterall, there was neuer more occasion to exclaime against *usury*, then at this present.

Vsury.

VVhat vsurie
is.

But it is written, *Thou shalt not giue thy money to vsurie*: therefore to extort, to exact, to oppresse, to deceiue, by false waights, by false measures, by lying, by flattering, by periurie, or by any other manner of deceitful villanie: they thinke it honest trade and traffique.

The *Land-lord*, that racketh vp his rents, the *Farmer*, that hoiseth vp the market, the *Merchant* that robbeth the *Realme*, the *Shop-keeper*, that buyeth by one weight

VWhether all
these be vsu-
rers or nay.

If no vsurers,
then arrant
theeues.
A question
demanded.

and selleth by another; the *Baker* flatly coslineth the poore, in euery loafe of bread; that hee buieth to fill his belly; the *Bruer* that is no lesse deceitful in the measure of his caske, then in the price of his beere; the craftie *Tradesman*, the deceitfull *Artificer*: what are all these and many other moethat might be here inserted, if they be not *vsurers*, what are they but arrant *Theeues*?

And I would here craue the censure of *Diuinity*, whether hee that will not sell but for excessive gaine, whether he that selleth vpon trust, and will therefore hoise vp his commoditie to the higher prizes; whether he that will not lend vpon a pawne, vnlesse he may buy it out right to the great hinderance of the partie that selleth it; whether he that takes aduantage of his neighbours necessitie either in buying or selling; whether he that purchaseth his neighbours house or lining out of his hands, whether he that buies an office thereby to poule and pill, whether he that doth take excessive gaine, or excessive fees, whether these or such other like are to be accounted *vsurers*, or nay, and whether all these things thus mentioned and spoken of are not as fit to be reformed, as the *vsurie* in lending of mony?

I speake now
of Dublin.

There be some that haue done their indeauours for the reforming of *vsurie*: but now, as the *Apostle* saith, *The law speaketh to them, that are vnder the law*, Romanes 3. so I speake now of the place where my selfe was resident at the writing of these lines, namely, at the cittie of *Dubline* in *Ireland*, where mony being scant, and where there bee no lenders but vpon good securitie, and profit both together; yet in *Dubline* (as in all other places) men are driven vpon necessarie occasions (that haue not money of their owne) to borrow of others that haue to lende, though they sometimes pay dearly for it; whereupon some well disposed persons (stirred vp by a godly zeale) beganne to inueigh against *vsurie*, wherein without doubt, they honestly discharged their duties.

duties towards God, but the vsury that they so much reprehended, was onely the vse of lending of mony: when pretermittting now to speake of the excessiue gaine that is inroached by shopkeepers, and by all other sorts of Tradesmen that do liue by buying and selling: I dare boldly auouch thus much, that all the *Vsury*, and *Extortion*, or call it what you will, that is vsed by *Bakers*, and *Brewers* alone, is tenne times more grieuous and especially to the poorer sort of people, then all the interest that is taken for the letting out of mony.

The extortion of Bakers and Brewers, pitious to be suffered.

But they onely denounced against the letting of mony, and they did it no doubt but according to the rule of Gods word, for the lending of mony to vse is directly forbidden by Gods owne mouth, and therefore sinne; but the inconuenience that I do finde is this, *Vsury* is reprobued, but it is not defined but according to the letter, whereupon the great *Vsurers* indeed, that do thinke that in their trade of buying, and selling, the gaine of one hundred pounds for an other a great deale too little, and that howloeuver they can defraud or exact by bargaining, they do thinke themselues to be very honest and true dealing men; and that this prohibition: *Thou shalt not put thy mony to vsury*, doth nothing at all concerne them; and as they suppose, it stretcheth no further then to the lending of mony, when many great *Dinines* haue giuen their opinions, that as in that petition *giue vs this day our daily bread*: all our other necessities are there comprehended; so in those wordes, *Thou shalt not giue thy mony to vsurie*: all other excessiue gaine, is likewise included.

Vsury reprobued, but not truly defined

To this agreeth the opinion of that ancient Father *Saynt Hierome*, who writing vpon the Prophet *Ezekiel*, Vsury defined deliuereth these wordes, *Some thinke that there is no vsury but in mony*. This did the holy Scriptures fore-see, and therefore taketh away all excessiue increase or gaine in any thing.

What

What should I need to bring any further testimony in this case, when there is no learned *Divine* that did ever deny it? I would not haue men therefore to flatter themselves too much, or to thinke themselves more honest then they be; for he that taketh excessiue gaine in any thing, is as great a vsurer as he that lendeth out mony: but he that hath the most corrupted Lung himselfe, will soonest complaine of the vnsauoury breath of others. And who will be more ready to exclaime against vsury then he that is himselfe the greatest vsurer?

Vsury needs no more but the bare name to make it hatefull: the *Ribauld*, the *Robber*, the *Theefe*, the *Murtherer*, the *Drunkard*, the *Whore-master*, the *Swearer*, the *Blasphemer*, they all cry out against vsury; they that are of no religion will yet pleade religion, and bitterly raile at him, that lendeth mony to vse: he that hath no conscience at all, will yet pretend a conscience, and wil exclaime against the vsurer: when if he did but looke into his owne impiety, or if his owne faules were written in his forehead, he might pulle his cap ouer his browes as low as his neighbours: but whilest they would bereaue the vsurer of his interest, they themselves would robbe him of his principall.

I would not haue any man to thinke that what I haue formerly spoken is in the defence of vsury, that I know at all times, in all places and by all good men, hath euer bin condemned.

Of Murther.

I am now come to figure forth a sinne that in a certain kinde hath some affinity with vsury, and that is that monstrous sinne of *Murther*: for as he that in bargianing, buying, & selling, can by any fraudulent or deceitful meanes, circumuent, or so ouer reach his neighbour to make him pay for a commodity three times more in value then it is worth, yet this he accounteth to be no vsury, nor any manner of cracke to his credit or reputation; but doth thinke it to be Merchant-like, or Tradseman-like traffique,

fitte, and will in no wise acknowledge himselfe to be an *Usurer*: so the malicious wretch that by practise and by pollicy seeketh the vtter wracke and ruine of his neighbour whom he doth maligne, so long as he layeth no violent hands on him, he thinketh himselfe to be no *Murderer* at all.

When the *High Priests* by subtilty brought Christ to *Pilate*, and by false accusations procured his death, they thought themselues to be cleane and pure.

Of Murther as it is determined by Christ.

Pilate againe, when he had deliuered Christ to be crucified, washed his hands, and pronounced himselfe to be innocent: but our Sauour Christ in the fist of Mathew, hath there determined the matter, both what *Murder* is, & who is a *Murderer*; his words be these: Ye haue heard how that it was said, to them of old time, kill not, for who-soeuer killeth shall be in danger of iudgment. But I say vnto you, who-soeuer is angry with his brother shall be in danger of iudgment; and who-soeuer saith to his brother *Racha*, shall be in danger of counsell, but who-soeuer saith to his brother, thou *Foole*, shall be in danger of *Hell fire*.

The *Pharises* that had corrupted the Scriptures with their false glosses, interpreted this place: he that slayeth shall be guilty or in danger of iudgment, that is to say, if a man commit a *Murder*, his act is ynough to testifye against him, there needs no more but to pronounce the sentence of death: this text did the *Pharises* extend no further then to kill with the hand, or to murder by stroke or dent of weapon; but our Sauour Christ restoring againe the true sence, auowed flatly, that a man to be angry with his brother, is to murder him, and deserueth death, for the Law is not so much respecting to the hand, as to the heart.

VVho be murderers by Gods Law

But this is a hard saying saith the malicious, but yet a true saying, as *Saint Iohn* in his first *Epistle*, & 3. *Chap.* plainly affirmeth, that he that hateth his brother is a *Murderer*.

But now actuall *Murder* indeed findeth friends, and to

Cowardly
Murderers.

Cruell Mur-
therers.

to kill a man, though sometimes cowardly, it is rather reputed for Man-hood, then for *Murther*, or will be found but Man-slaughter or Chance-medly : and there be that can tell how to murder a man with a *Pinne*, better then they know how to do with a *Pyke*, and dare adventure to murder him with a word, that they neuer durst looke in the face with a sword ; but these sorts of *Murtherers* are not to be taxed, when murder in former ages hath beene knowne sometimes to sit roabed in Scarlet, and when histories do make mention of some mercilesse *Magistrats*, that hath murdered more poore suiters with their Currish answers, then the *Hangman* of London did euer strangle with his Hempen halter.

To conclude, as amongst *Usurers*, those that do offend by the letting out of mony, are the fewest in number, so amongst *Murtherers*, the number is farre more greater of those that doth both slay and slaughter by their merciles cruelty, then are the other that do most bloudily commit murder with their hands.

But see here a monster in nature, that preaseth now to shew himselfe in my *Glasse*, a common *Drunkard*, the very dregges of double *Beere*, and strong *Ale* : amongst men a *Beast*, and amongst *Beasts* a very *Swyne*.

A *Drunkard* is called the King of good-fellowes, but it is but a drunken kind of good-fellowship, when amongst all sorts of friends, a drunken friend is most to be detested and abhorred.

A drunken friend is the worst friend that may be, for in his drunkenesse he discloseth all that he knoweth: the *Drunkard* dissolueth all his gettings into the pot, and drowneth all his vertues in the *Ale-Fat*: he is not fit to be imploied in any good or godly exercise.

There are three things that are not to be credited, a *Woman* when she weepes, a *Merchant* when he sweares, nor a *Drunkard* when he prays.

But it is accounted now to proceed from a generous spirit,

spirit, to be drunken once a day, and they haue gotten coniurations, and inchantments, whereby to draw on drunkennesse.

A health to the *King*, a health to the *Queene*, a health to my *Lord*, a health to my *Ladie*: And who dares deny to pledge one of these healthes? they will scarcely auow him to bee a good subiect, that will denie to pledge the *Kings* health: as though the *king* were honoured by a company of drunken sots, that will make themselues beasts, vnder the pretence to doe the *king* honour. It is like the honour the idolatrous papists doe giue to the virgin *Mari*, who in a superstitious zeale do attribute that to her for honour, that being well examined, is her greatest dishonour.

Charmes to draw on drunkennesse.

These *Art-Magicke Charmes*, that do draw on men to powre in more then they are able to beare, if it bee not vomited vp againe by the *drunkard* himself, it is yet spewed out of the soule of him that doth behold it with an honest conscience. The *Prophet Esay* in his third chap. pronounceth an endlesse woe vnto them that are mighty to draw downe drinke, and as their end is damnation, so their damnation is without end.

But see, here comes in the *adulterer*, with his *harlot* in his hand; but they must needs goe (they say) that the *Devill* drives, and there is no hope to keepe out *whoredome*, where *drunkennesse* her *gentleman vsber* hath free and quiet passage to leade the way.

Whoredome hath many friends in these daies, a number of fauorites, that giueth her boldnesse whereby shee insinuates her selfe into the world.

Whoredome hath many friends and fauourites.

Salomon tels vs, That the plague is in the house of the *harlot*, and that shee sits in the doores of her house on a seat in the high places of the citty.

Whoredome scornes to be closed vp in any obscure place, no, shee hath friends to bouldster her out, and to support her in the highest and most principall places of the citty.

E

Harlots

A true description of a harlot.

Nothing more true.

A reward fit for whoremongers.

These old antiquities are little set by.

Harlots now adaies, do not lurke in by corners as *theeues* are wonted, nor in secret chambers, as *strumpets* haue bin accullomed, nor in close *closets* as conspiring *Papists*, when they be at their *Masse*; but shee frequents the principall places of the cittie, where shee giues entertainment to those that comes vnto her, that are not of the basest sort, but many times of the best reputed: but they do not know, saith *Salomon*, that the dead are in her house, and that her guests are in the depth of hell. And wilt thou yet enter her house, that carries death and damnation about her? beware of her, thou that art wise; shee first inticeth, and then shee killeth, she wooes thee with her eyes, for in these daies eyes can both speake and vnderstand, and the *harlot* baits her desires, with a number of prostituted countenances whereby to allure and intice.

As the *harlot* destroiethe his soule that doth frequent her, so she is a plague to the flesh, more infectious to the body then the common pestilence, and carries more diseases about her, then is in an *hospitall*.

And as the knowne *whoremonger*, is but of a rotten reputation, so he is most commonly as full of loathsome diseases; or let it be that *God* sometimes doth suffer *whoremongers* to liue, till they may stroke there gray and hoarie haire, yet they neuer escape the filthy diseases of botches, byles, aches, inflammation, & of that loathed disease of the french poxe, a litle gilded ouer by the name of the gowt; or sometimes of the sciatica: & besides a corporall stroke of *heauens* heavy hand in this life, the *whoremonger* shal feelee the fearefull addition of an eternall woe in the fire of hell.

The *harlot* is like a new play, that being thrice presented on the stage, begins to grow stale. And the *harlot* that is once past thirty five yeares, is fitter to furnish an *Hospitall*, then to garnish a *bed chamber*. The proverbe is old, *A Popes Bull, a dead mans skull, and an old trull, are not all worth a pound of wooll*: marry there is some comfort yet left to a *harlot*, when shee comes to yeares, for an old *whore* will make a spicke and span new *bande*.

The

The best commendations, I can giue to a *harlot* is this; she brings a man to repentance in the end, though not for his sinnes, yet to curse the time that euer he knew her.

Harlots be of two kinds, the one induced the rather vnto it, by the curriish demeanure of an vnkinde husband: or sometimes inforced to play the *strumpet* to relecue her want, ô (perhaps) to vphold her *pride*: these kinde of *harlots* are very secret, in all their carriages, & wil make choice of such friends (as neere as they can) as shall conceale all their escapes, and maintaine their reputations in the eye of the world.

Harlots of two sorts, the first a staine to good women.

A second sort there be that setting aside all feare of God, or shame of the world, doth surrender themselves to *whoredome*, through the vicious heate of there own intemperat desires: these be those that doth liue of the spoile of all cōmers: they consume them in goods, in body, and in soule that doth frequent them. And these are desirous to make themselves knowne *strumpets* to the world, thereby to get themselves to be hunted after and sought vnto: for these are ready for all that will come, and that they might be the rather noted in their vocation, they doe manifest themselves in there attire, in there demeanure, in there audacious boldnesse and immodest behauiour.

The second a limme of the diuell.

They will shew themselves what they be, at masks, at meetings, at banquets, at feasts, which they will still frequent, but of purpose to seeke acquaintance, and to draw in customers.

The time hath bin when a woman that had bin once infamed, should haue bin shunned, nay shee should haue bin scorned of euery good woman, and shee that had beene honest (indeede) would neuer haue endured her companie that had beene tainted in her credit: but now euery marked creature, that is notorious to the world, will intinuate her selfe into the most principall places, and into the companie of those women that are not onely regarded for their greatnesse, but in like manner

The custome of good women pitiously neglected.

esteemed for their goodnesse.

The practise
of harlots to
slander good
women.

But I will not take vpon me to detect *Ladies* and *Gentlewomen*, what company they shall keepe, but the old proverbe can no longer hold, *That birds of a wing will flye together*: but alas poore *vertue*, full little doest thou know, how much thou wrongest thy selfe, by thy associating thy selfe thus with *vice*, when the practise of a *harlot* is, that where shee knoweth a woman to bee most worthily renowned, and most honourably esteemed for her vertue, there shee will intrude and prease to get admittance, not so much to countenance her selfe, as to disgrace & discredit the other, bending all her endeauours to diminish the reputation of euery good woman, and to bring them in to a suspitious coniecture, to be birds all of one feather.

Many good
women defamed
by con-
uerling with
harlots.

How many women, both good and honest, (and sometimes honourable) that by this practise of insinuating *harlots*, hath beene betraied and infamed?

And as good women, by their ouer much kindnes and affability, haue sometimes thus diminished their own credits: so men that be of place and authoritie, had neede be very warie and circumspect, how they giue grace or entertainment to a woman that hath beene noted to be of lewde life: for besides, it breedeth suspition in as many as doth behold it; so it is the rather confirmed, when euery *harlot* is desirous to slander her selfe with great personages, and the greater a man is either in office or dignitie, by so much the more shee is desirous to be slandered by him: for shee is not ignorant, but that to be accounted a *paramour* to him that is had in any regard at all, is auailable for her aduantage: and shee makes vse of it for seuerall purposes: for first, shee prizes her selfe at the higher rate amongst her baser companions that doth frequent her, then otherwise she could do.

Againe, it shelters her from being cald in question, for who dares detect her that they thinke shall be supported and borne out by so mightie friends?

It

It yet againe so armeth her with that audacious boldnesse, that shee dares insinuate her selfe into any company, be they neuer so honest, that otherwise would spit at her.

But what woman would be honest now adaies, when the worse a woman liues, the better shee is thought on: if there be any that liues in want, it is *poore chastitie*, shee findes fewest friends, and least countenance.

Harlots better countenanced then those women that be good.

He that hath a wife, if shee be a little wanton, shee is as good as *Comminseede*, to draw home customers, & there hath beene husbands, that hath had discretion to make vse of it; as *Phaulus* the *Argian*, who to raise his fortunes, offered his wife to *King Philip*: and as *Galba*, who seeing *Mecenas* to cast some amarous glances on his wife, shrunk downe vpon his *Cushion*, as one oppressed with sleepe, thereby to giue him the better scoope, whereby he might persist.

A wittall the very shame of manhood.

He that can thus tolerate, may keepe his wife to ruffle it out amongst the best, without any charge to his owne purse, and shee will winne him many friends, that will bring him in *Caates*, to the *kitchen*, *fish*, *foule*, *wine*, *sugar*, *spice*. The prouerbe is old, though to make vp a Rime, it be a little vnmanly: i. *Blessed be the Hoole, that brings in both wood and coole*: that helpes to pay house-rent, and some mony to the good mans purse. Women are wise, and by their sleights they haue *Emperours* idle, as *Anthony*, strong men feeble as *Sampson*, valiant men effeminate as *Hercules*: wise men dissolute, as *Salomon*: and eloquent men lasciuious, as *Aurelius*.

The prouerbe old, though something vnmanly.

But I hope all that I haue said, cannot offend those women that be good, whom I protest, I haue euer reuerenced, and doe still esteeme to be more pretious then siluer or gold, and therefore to be honoured of all good men; but as the *Apostle* writing to the *Corinthians*: *There must be Heresies, that those that are proued may bee knowne*: so say I, Amongst women, there must be some bad amongst the

Good women more pretious then siluer or gold.

VWith a reuerent regard I do thus aduise them.

good; that those that are good indeed may be the more glorious: but yet I would wish *Ladies and Gentlemen*, that do tender their owne credits, to be well aduised how they conuerse or giue entertainment to those womē that be bad; because if the rules of *Philosophy* be true, there is not a better meane to discerne of men or women what they be, then to measure them by the company that they are accustomed to keepe.

A hard matter to iudge of women by their outward show.

But let vs enter a little into consideration, how we might distinguish betweene a good woman and a bad: we cannot do it by the outward show; for if we should ayme our iudgments but according to their lookes, we might sometimes thinke the old painted face of *Proserpina*, to be the same that it was, when she first became to be *Plutoes* wife.

If we should iudge of them but by the show of their apparrell, we might many times presuppose the vertuous yong woman, to be a lasciuious *Curtizan*; they are al alike attired in their coloured silkes, and they do so narrowly imitate the one the other, both in forme and fashion, as that they cannot be discerned but onely by behaviour.

Precious things ordained by God to be vsed to his glory.

I am not ignorant, but that silke, siluer, yea and gold it selfe, were created by the almighty God: and not onely for his owne glory, but likewise for necessities sake, and may well be vsed by good and godly persons, such as are in degree, and of ability to pay for them. We haue some presidents out of the holy Scriptures: *Isaac* a godly man sent *Bracelets*, and other habiliments of gold to *Rebecca*, a good and a vertuous woman: and we reade of *Hester*, that sometimes clad her selfe in rich and sumptuous apparrell, protesting before God that she did it to no other end, then to feede the liking of that great King *Assuerus*, that had chosen her for his wife.

And *Indith* praised in the Scriptures for a godly woman, though after the death of her husband, during the

the time of her widdow-hood she suited herselfe in sack-cloth, yet whilest her husband liued, she had beene both sumptuous in apparrell and rich in lewels and other precious ornaments, wherewith she afterwards decked herselfe, but of purpose to free the Citty of *Bethulia* from the power of *Holofermus*, that then had besieged the same.

It is not the *Frocke* that maketh the *Fryer* the more deuout, nor the garments of any woman, a true confirmation of incontinency of her body. This therefore may well be auowed by the rule of Christian sobriety: that a woman (neither exceeding the decency of fashion, nor going beyond the limits of her owne estate, nor surpassing the bounds of her husbands calling) but that such a woman may weare any thing.

Silke, siluer, and gold, are things indifferent of themselves, the vse is all whereunto they are imployed: yet as there is a conueniency to be vsed in behauiours, so there is a decency to be followed in fashion; neither do I think that all fashions that are now in vse, are fit for every good woman to follow.

I am perswaded, that a number of these new inuented *Gaudes* that be now in vse and custome, were first deuised to please the appetites of such women, as were either of loose life or of little wit, & afterwards becomming generally, were taken vp & reputed for the new fashion: and that many women againe, that are both good & gracious, are the more inclined to follow them the rather to auoid suspicion, either that they are not able to support it as other women, be or otherwise to be accounted *Hypocrites* and contumelious despisers of that which is receiued by all.

There is not a woman so vaine or vngodly that can deuise a toy (be it neuer so fond and foolish) but it is taken vp for a fashion, and then it is as good a warrant as a *Non omittas* to an vnder sherife, for every woman to follow. But where chastitie is ioyned with vanitie, what com-

A womans garment no argument of incontinency.

VVhat is fit for good women to obserue.

Gawdy attires by whom first deuised.

VVhy taken vp by good women.

commendations it may merite, I will leaue to good women themselves to be censured.

This I would inferre, that the incontinent woman is no so easily coniectured by the outward show, as by the inward disposition.

Things tolerable.

Do you see her that is sumptuous in apparrell, that doth shine in silke, in siluer, and in gold, that is deckt with *Gems*, and *Jewels*, that berich and precious? looke into her ability, is she able to pay for them, doth she not exceed the limits of her degree and calling? she vseth them then to the glory of God, that hath created them to that end and purpose, to decke and ornifie such worthy persons.

See yet another that is gaudy to the show, garish to looke vpon, and new fangled in all the manner of her attire: looke yet againe into her disposition, is she sober, is she silent, is she bashfull, is she modest? let vs thinke reuerently of that woman, let vs not iudge of her by the outward show, she doth but follow the fashion.

Things not to be excused.

I would I could now frame a cleanly excuse for those women that be Painted, that be Poudered, that be Periwigde; that do bend their whole endeaours but to the adorning of their bodily beauties, as if they had beene created of God, but onely to make themselves to appeare to be gay and beautifull: but I know not how to do it, for she that is not ashamed to falsify those exterior parts of the body, is much to be suspected that she will make little conscience to adulterate the inward beauty of the mind. But amongst these women that do so much affect this bodily beauty, tell one of them of some other woman that is reputed to be more wise, more modest, or more vertuous then herselfe, alas it is a matter of nothing, the newes doth little offend her; but tell her of another that is reputed to be more beautifull, more faire, or better fauoured then herselfe, this is a heavy crosse indeed, ynough to make her sicke, and keepe her chamber, and there is nothing that doth more grieuously afflict her, then

A matter of nothing.

A matter intolerable.

then to see another womans gowne, more gawdy then her owne.

But my promise wasto giue rules how to distinguish betweene a good woman and a bad, and promise is debt, but I must be wel aduised how I take the matter in hand, for we were better to charge a woman with a thousand defects in her soule, then with that one abuse of her body, and we must haue two witnesses, besides our owne eyes, to testifie, or we shall not be beleueed: but I haue bethought my selfe of a couple that I hope will carrie credit.

Marks whereby to know a good woman from a bad.

The first is the *Prophet Esay*, that in his daies challenged the daughters of *Sion* for their stretched out neckes, their wandring eyes, at their mincing and wanton demeanure as they passed through the streetes: these signes and shewes haue beene euer thought to be the especiall markes whereby to know a *harlot*. But *Salomon* in a more particular manner doth better furnish vs with more assured notes, and to the end that wee might the better distinguish the good woman from the bad, he deliuereth their seuerall qualities, and wherein they are opposite: and speaking of a good woman he saith, *Shee seeketh out wooll and flaxe, and laboureth cheerefully with her hands: shee overseeth the waies of her household, and eateth not the bread of idlenesse.*

The testimony of the Prophet Esay.

The testimony of Salomon.

The properties of a good woman.

Salomon thinketh that a good woman should be a home housewife, he pointeth her out her houseworke. *Shee overseeth the waies of her household*, shee must looke to her children, her seruants and family: but the pathes of a *harlot* (he saith) are mooueable, for now shee is in the house, now in the streetes, now shee lieth in waite in euery corner, shee is still gadding from place to place, from person to person, from companie to company: from custome to custome, shee is euer more wandring: her feete are wandring, her eies are wandring, her wits are wandring, *Her waies are like the waies of a serpent: hard to be found out.*

The properties of a harlot.

A good woman (again) openeth her mouth with wisdom, the Law of grace is in her tongue: but a harlot is full of words, shee is loude and babbling, saith Salomon.

Shee is bold, shee is impudent, shee is shamelesse, shee can not blush: and shee that hath lost all these vertues, hath lost her euidence of honesty: for the ornaments of a good woman is temperance in her minde, silence in her tongue, and bashfulnesse in her countenance.

It is not shee that can lift vp her heeles highest in the dancing of a galliard, that is lauish of her lips or loose of her tongue.

Now if Salomons testimonie be good, the woman that is impudent, immodest, shamelesse, insolent, audacious, a night-walker, a company-keeper, a gadder from place to place, a reueler, a ramper, a roister, a rioter: shee that hath these properties, hath the certaine signes, and markes of a harlot, as Salomon hath avowed. Now what credit his words will carrie in the Commissaries court, I leaue to those that be *advocates*, and *proctors* in womens causes.

I haue hitherto presented to your view the true resemblance of a harlot, as well what shee is, as how shee might be discerned: I would now giue you the like notice of that notable strumpet, the whore of Babylon, that hath made so many Kings and Emperours drunke with the cup of abominations, by whom the nations of the earth haue so defiled themselues by their spirituall fornication, called in the scripture by the name of idolatrie, (but now within these last 500. yeares, amongst Christians) shadowed vnder the title of Poperie. This harlot hath her agents, Popes, Cardinals, Bishops, Abbots, Monkes, Friars, Iesuites, Priests, with a number of other like, and all of them Factors and her Bandes, the professed enemies of the Gospel of Iesus Christ, that doe superstitiously adore the Crucifixe, that are indeede enemies to the Crosse of Christ, and doe tread his holy bloud vnder their scornfull feete: that do
build

The whore
of Babylon.

Of spirituall
fornication.

build vp deuotion with ignorance, and doering out their hot *Alarums*, in the eares of the vnlearned, teaching that the light can bee no light, that the Scriptures can bee no Scriptures, nor the truth can be no truth, but by their allowance, and if they will say, that high noone is midnight, we must belecue them, and make no more adoe, but get vs to bed.

The doctrine of the Pope.

These bee they that can make *God* the creator that made both *heauen* and *earth*, of a little peece of bread; this doctrine they do teach, and this the poore ignorant *Papists* must beleue, and zealously say *Amen* to: but alas, their pretended holinesse in zeale, is indeede but the hollownesse in zeale, and the fulnes of that zeale wherewith they be so blinded, ariseth through the emptinesse of that knowledge which they will not see.

The God of the Papists.

The blindness of Papists.

If blindness be a misery, what is ignorance, or if the duskinesse of the night be vncomfortable, what is the darkenesse of superstitious *Popery*?

A *Papist* and a *Taylor* are of like affinitie, they do both relie on their good workes: their *faithes* do hang on other mens beleeves, they doe exercise all their religion by an exorcising *Mass*, accounting the old & new testaments, to be but bookes of controuersies, holding it to be a peremptorie sacriledge for any lay-man to meddle with; they thinke they may see more by a waxe candle when it is lighted, then they may doe by the light of Gods word: they say they be good subiects dutifull and loyall, and yet what a wrangling they do keepe with the *Prince* for his supremacy?

A papist and a taylor of some affinity.

The *hound* that followeth two *hares* at once can catch neither, and hee that serueth two masters of contrarie kinds, must bee a *traitor* to the one. As much possible to vnite two contrary religions in one conscience, as to reconcile fire and water, *Christ* and *Beliall*, *God* and the *Diuell*.

Things vnpossible.

If the *Pope* court in the conscience, and sit in the

A wise part.

Throne of the heart, the *King* can haue there but a cold entertainment. Hee was wise therefore that turned his guest out of doores, that could warme his cold hands with the same breath, wherewith he cooled his hot pottage.

The double dealing of Papists.

The *Papists* haue mouthes for their *Masses*, tongues for their *Prince*, and hearts for their *Pope*: but let them say what they list, and let them sometimes binde it with an oath, the *Pope* hath taught his *vermine* a new doctrine of equiuocation, and of *mentall reseruatiō*: and he hath *dispensations* in store, not onely for infringing an oath to a *King*, but also for the murthering of a *King*, if he be such a *King* as doth professe the *Gospell*.

The Popes power.

If the *Popes penance chāber* were opened, we might finde a rate of pardons for all offences that might be committed either against *God* or *man*, those onely excepted, that may be any waies preiudiciall to him selfe; nay, you shall finde *indulgences* for future offences, for sinnes that are not yet committed.

A happy thing for richmen.

Christ forgiueth no sinne, but vpon hearty repentance: the *Pope* forgiueth all sinnes onely for ready mony, a happy thing for rich men that may buy *heauen* for mony: but the *diuel* in the meane time, is like to be basely attended on in *hell*, with a company of poore *beggars*, that are not able to buy *pardons*, nor to purchase *dispensations*.

The Popes charitie.

The *Pope* shutteth vp all goodnesse into his owne *waare-house*, *God* receiueth vs now no more to mercie, but he receiueth vs to *penance*, to plunge vs in *purgatory*, where we shall lie scorched and broiled, till the *Pope* in his charitable disposition, will mercifully release vs: which he is euer readie to doe if we haue ready money to giue him.

Angry Saints.

And for the *Saints*, they are become very *tyrants*, malicious and vengible, if their *Eues* be not fasted, their *images* worshipped, and their *Shrines* visited, with a *Candell*, or with some other offering: they will else wreake themselves of vs without any compassion, & will both punish and

and grievously afflict vs: so that there is no mercy remaining in *God* nor in his *Saints*, but all reflecteth in the *Pope* alone. Do not the poore *Papists* runne mad in conceit, to thinke that *Indulgences* for all sinnes, may be deriued from the *Popes Exchequer*; that if a man wants not money, he needs not want *heaven*: that the meere signe of the *croffe*, can fray away the *diuell*; that *priests* should belicensed their *concubines*, and inhibited their *wines*: that one *Benefice*, and one honest *wife*, should be vnlawfull, but that two *Benefices*, and three *whores* should bee tollerable?

No mercy but in the *Pope*.
The madde conceits of *Papists*.

But let vs a little consider of these holy *votaries* that haue vowed *obedience*, that haue vowed *pouertie*, that haue vowed *chastitie*: what is their vowed *obedience*, but an exemption of all obedience, either to *God* or *man*, to serue their *Pope* alone? what is their vowed *pouertie*, but to inioy the wealth of the world, to liue in ease and idleness, and to feede themselves fat? and now to speake truly, what is their vowed *chastitie*; but vowed *Bawderie*?

The *Popes* *votaries*.

The efficient cause of *Poperie*: it first springeth from a blinde zeale, it doth vaunt of true religion, and attributeth a certaine vertue vnto things without *Gods* ordinance.

The grounds of *Poperie*.

The *Pope* himselfe steales his ceremonies, from *Iewes*, from *Turkes*, from *Pagans*, some from *Idolatry*, all from *Heresie*.

Poperie could neuer endure the preaching of the *Gospel*, and there is neither *Turke*, *Iew*, nor *Pagan*, whatsoeuer, that the *Papists* doe so much hate, as they do these *Hereticks* that do seeketh their saluation in the death & passion of *Iesus Christ*: we pittie them, they persecute vs, we pray for them, they persue vs, we loue them, they loath vs, we seek to conuert them, they seek to confound vs; they pursue vs, not for that we are sinners, but because we are zealous of the glory of *God*, & of sincere & pure worship: they

The hatred of *Papists*.

they hate vs not because of our offences, but because of that will and desire it hath pleased God to giue vs, to serue him purely according to his word; they seeke vs not out for our abhominations and *Idolatries*, but because we detest theirs.

Thus they hate vs, but it is with a contrary hatred; for they hate vs because we do seeke the glory of God according to his word, of the which they would dreprive vs.

The true picture of a Papist,

In a brieue manner now to shew you what a *Papist* is: he is blinde in knowledge, lame in iudgment, selfe conceited, apt to beleue lyes, he is willfull, obstinate, he is wise and holy in his owne conceite, walking in the steps of other mens opinions; he cannot beleue that God vnderstandeth any praiers but those that are made in latine: he thinketh there is no other high way to heauen, but that which leadeth through purgatory. Amongst all the Beastes in the field he loues a *Popes Bull*, but amongst all the Hearbes in the garden he cannot endure that which the *Apothecaries* do call *Gratia Dei*: his eyes are dimmed, his eares are stopt, his heart is hardened, his senses are benumbed, he is so afraid of rusting, that he doth vse to scoure himselfe with ashes and oyle: he is so zealously inclined to the deedes of loue and charity, that he had rather murder a *Protestant* on Sunday, then eate an egge on Friday.

If I should still prosecute as I haue begun, to present to your viewes the true representations of vice and vanitie, as they do offer themselves to open show, I might compose such a *Looking-glasse* as were fitter for a *Barbers shop*, then a *Ladies chamber*: I will therefore giue you but a little glimpse of those deformities, that are yet to follow.

The Flatterer

The *Flatterer* was neuer yet ashamed to shew his face, yet in former ages palpably to flatter, was accounted but the profession of a knaue: but now vaine glory doth so sway amongst vs, that he that wants a knaue to flatter him, can play the *Foole* and flatter himselfe.

A *Parasite* seeing *Dionisius* in private discourse with certaine Fauourites of his owne, burst out into a great laughter, but being demanded by *Dionisius* why he laughed so loude? answered, At your Maiesties pleasant conference: why (said the *Emperour*) dost thou heare our communicatiō? no (said the *Parasite*) I do not heare your speeches, yet knowing your words to be alwayes full of wit, and all your discourses so pleasant and pithy, it produceth me to laughter, but to see that speech, though I heare not any thing what you say.

A notable
Flattering
Knaue.

Flattery and *Tobacco*, are but two smoaky vapors, yet as the time serueth, the one purgeth wise men of their wit, and the other Fooles of their mony.

Flattery and
Tobbaco two
violent pur-
gers.

The *Flatterer* is nearely alyed to the *Cannyball*, they do both feede on men; the difference is, the *Cannyball* feedeth on those that be dead, but the *Flatterer* deuoureth those that be aliuie.

The Court *Parasite* doth more often subuert and overthrow the wealth of a Kingdome, then an open enemy.

A dangerous
Parasite.

But see here another bird of the same wing, a Iestmonger, a kind of creature that a man would thinke, Nature had hatched vp into the world, to be a scorne to all wise-men:

Iestmonger

His most pleasant mirth is vnciuill ieaistes, and for want of better matter, he will sometimes helpe it out with a bawdy song.

Vnciuill ieaistes

Some wanting conceits of their owne, are driven to commit felony, and to steale from other men, and putting them in execution, the effect may so well fall out, as it did with *Esops Asse*, who counterfeiting the little *Dogge*, would play with his master, till he was surely banded.

Stolne iests.

There be some of them that will steale sentences, and phrases out of bookes, which hauing once committed to memory, when they be amongst company, they will deliuer them as familiarly as if they were children of their owne begettting, both lawfull and legitimate.

There

Odible iesters.

There be amongst them, that will breake iestes vpon Heauen, & sometimes make themselves merry with God that created Heauen: another will sport as pleasantly with the word of God, as he wil do with the fictions of the *Poets*, one will auow a villany, a second will sweare it, a third will defend it, and all the rest will laugh at it.

No Iest without a Foole and a Flatterer.

It is not worthy to be called a *Iest*, where there is not a *Iester*, and a *Parasite* to cheere vp the Guests, the one to raile and slander, the other to smooth and flatter: for as the body must be ballanced with excesse, so the minde must be recreated with slauiish delights.

The Temporizer.

The next that now maketh his appearance, is the *Temporizer*; a fellow that can carrowse with *Alexander*, abstain with *Romulus*, eate with the *Epicure*, fast with the *Stoicke*, sleepe with *Endymion*, watch with *Crisippus*, laugh with *Democritus*, weepe with *Heraclitus*.

He is like a *Winde-mill*, that will still grinde, let the wind blow where it will: he neuer troubles himselfe about matters of *Fayth*; for looke how the Prince beleeueth, so beleeueth he.

He hath some prety sight in musick, and is very apt to play a base part, and although sometimes he may sayle in the *Note*, yet he will be sure to keepe the *Time*.

The Formalist.

Here comes now the *Formalist*, a fellow that is full of complements; one that doth vse to frequent other mens tables, and can make sauce to euery dish as it comes to the board, with other mens discredits: he neuer drinke to any man, but with some quicke conceited sentence, and not a word but at your seruice sir, at your command, at your pleasure; and in all his communication, so full of *Fustian phrases*, that do many times lay open their Masters ignorance.

This ouer much affectation is more ridiculous then meere and simple ignorance, the one is to be pitied, the other to be denyed: but the *Formalist* taketh great paines to make himselfe to be mocked at: all that he endeavoureth

reth, isto be reputed a *floure of curtosie*: when by his demeanure he shoves himselfe to bee a right spectacle of folly.

Here followes now an other, that one paire of couples might serue them both, it is the *fantasticke*, one that is so neere a kin to the *foole*, that they cannot marry without a licence from the *Pope*: he hath robd a *Iacke Naapes* of his gesture, marke but his countenance how hee mops, how he *mowes*, and how he streines his lookes: he hath the *French Congé*, the *Spanish Baselos Maines*, the *Italian shrug*, his countenance is the true description of the time.

The Fantasticke.

Will you see now, one that is new come from the dancing schoole, a *Ninikammer*, that had rather tread you out a trick of one and twentie *follios*, then to performe one action, tending either to vertue or wisdom.

The Ninikammer.

He thinkes boldnesse to be a principall part of *vertue*, and that makes him to become *impudent*: his greatest observation is about the *New fashion*: his ambition is, to bee highly commended, but especially by *fooles*, *fiddlers*, and *tapsters*: his greatest *dexteritie* is in the managing his *Tobacco pipes*: and he hath the *galpe*, the *whiffe*, and the *snuffe* very exactly and at his fingers ends.

His observation.

His Ambition.

His Dexteritie.

He is very *indicious*, in censuring of *plaies* and *players*, and is well scene in the high *Art of Astronomy*, and without the helpe of an *Ephemerides*, he is able to calculate the whole number of *Bandy houses*, that be neere about his owne lodging, in what temperature they be seated, and whether they stand in a hot or a cold *Climat*.

His skill in Astronomy.

You shall know him partly by his *feather*, partly by his long *locke*, that hangs dangling by his eare, partly by his garters and his *roses*, but that which comes neere the marke indeed, is his yellow starched band. Will you now make a little roome for a fellow that perhaps can tell you some *Newes*, and it is the *Newesmonger* himselfe, that can acquaint you with all the occurrence, from *Italy*, from *France*, from *Spaine*, from *Germany*, from the *East*, from the

Special notes whereby to know him.

The Newesmonger.

Good newes
for Tyrones
wel-willers
in Ireland.

Papists are
very credu-
lous.

The state
ape.

West, from the *North*, from the *South*: he can tell you newes from the *Pope*, how he meanes to give assistance to the *Earle of Tyrone*, of men, of mony, of munition, of shipping, and of all other necessaries, and to send him into *Ireland*, new sanctified among (his friends, that hath long lookt for him, and doe daily wish for him, and alas are like to doe so still, to their great griefe and sorrow.

These *Newesmongers* be those that from time to time do spread such reports, as doth sometimes arme the ill disposed, with vaine and friuolous hopes, but especially the *Papists*, that are so strong of *faith*, that they will beleue any *lie*, be it neuer so vaine or foolish, if it doth any waies serue their purpose.

And as the *Newesmonger* is not without *Art* sometimes to spread a *lie*, that is of his owne coining, so by some prety skill that he hath in *Arismetickes*, he can both *multiply* and *deuidelies*, that be of other mens making.

He yseth to frequent *faires*, *markets*, and other places of assembly: sometimes hee will stumble into a *Barbers Shoppe*: but about ten of the clocke in the fore-noone, you may hitte vpon him in the middle walke in *Pauls*: but from aleauen to twelue, hee will not misse the *Exchange*.

These be the places, from whence he makes his collections, and if there be any newes at all stirring, he pockets them vp for his owne prouision, and hee neuer vents them but for his owne aduantage, for he knoweth that men are so well inclined to haue nouelties, that they are as good paiment for a *dinner*, or a *supper*, as eightene pence to goe to an ordinary.

Here comes yet another, a fit companion to march in one ranke with the *newesmonger*, it is the *state ape*: a man that will take vpon him to know more then he vnderstandeth: hee speakes of nothing but of matters of state, and what *lawes* are fit to passe and repasse by act of *Parlament*; and in the *Parliament time*, he makes him-
selfe

selfe as conuersant with all intents and plots, purposed for the Common-wealth, as if they had beene of his own begetting.

And what *Embassadour* can bee sent from any foraine *Prince* or *Potentate*, but before he hath deliuered his message, or before he hath put his foote in at the court gate, but he will tell you, both what his errand is, and what shall be his answer, if a man will beleue, what himselfe will make vaunt of: there is not a *Court counsell* holden, but he will seeme to know whereof they haue consulted, and what they haue concluded.

A wonderfull
prescience.

The male-
content.

I thinke I doe but pester your eye-sight with presenting to your viewes these vaine prospects; but a man may the better learne to eschew *vanitie*, by learning first to know it: here is yet one other of the same straine, a *malecontent*, a right *cornish Diamond*, that although a *counterfeit*, would yet be set in gold.

He is singular in his owne conceit, and will sometimes withdraw himselfe into retired places, forbearing speech and conuersation, reproouing the vanities of the world but with a word, and the manners of the people with a shrug, or a countenance, giuing answers with signes and dumbe shewes, pacing his steppes, with sad and sober aspects, as if he would haue it said, Loe, yonder goes the melancholy gentleman: see there vertue and wisdom both despised and neglected, this is the man that doth carrie a whole Common-wealth in his head, that can mannage the whole affaires of a state, and that is able to draw the world about by the nose in a string.

His verie gate, as he passeth along the streete, cries *Looke vpon me*: and although to some mens thinking hee is but a man, yet in his owne opinion, the wisest of men.

I will not trouble you with these angrie fellowes, that will *swagger*, and be ready to giue the *flabbe*, sometimes for the pleasure of a *harlot*, sometimes for the plea-

Swaggerers
and quarrel-
lers.

king

Precedence.

king of a word, sometimes for the taking of the wall: sometimes for the hot pledging of a health. And what a sturre we keepe againe about precedence? we strue with *Zebedens* children, who shall sit on the right hand, who on the left, we dispute of dignities, who shall go before, & who shall come behind; and as this infection is common amongst men, so it is become so violent amongst women, that they are ready to scratch for their places, many of them, taking their roomes perforce, and will render reasons whereby to maintaine their causes; one makes her plea, my husband is an *Esquire*, and I will giue place to none but to my *Ladie*; another will alleadge, my husband is a *Doctor*, and I will therefore march with the foremost: one stands vpon her pedigree, and deriues her selfe from some ancient family; an other challengeth precedence by her husbands office, an other by her wealth, by her chaines, by her Jewels, by her silken gownes, by her garded peticoates; and they are so eager, and so vehement in these incounters, that if their husbands should once fall a dealing in these quarrels, they could not bee determined, without bloodie noses.

The Amorisf.

But amongst all the spectacles of folly, that wee haue yet surueied, hee now presents himselfe that is best worthy to beare the *Bable*: looke vpon him, it is the *amorisf*: see how galsfully hee lookes, his armes crossed, his eyes blubbered, his hatte puld ouer his browes, and all for loue sir reuerence. Alas poore gentleman, I doe pittie him, and I thinke *Dame folly* his mistris, would simper to see the foole her seruant, how he is besotted.

I can not beleue that euer *vertue* was knowne to be a *dotarde*, in that we call loue.

I haue heard of some that haue beene mad for loue, yet I neuer heard of any that were wise in loue: I haue read of couragious men, that loue haue made effeminate, yet I
neuer

neuer read of any whom loue hath made truly valiant; I haue knowne where wise men hath beene besotted by fancie, but I neuer knew where fancie made a wise man.

In loue what seeth the eye, *laciniousnesse*, what heareth the eare, *laciniousnesse*: what vttereth the tongue, *laciniousnesse*: what thinketh the heart, *laciniousnesse*: what incurreth the bodie, *laciniousnesse*: and call you this loue, no, it is filthie *lust*, that marcheth vnder the banner of *loue*.

The folly of affection is wonderfull, but the indiscretion of an *Amorist* is more admirable, that will hang the whole estate of all his fortunes in a womans word, but in the yea or nay, of his *light beeled mistress*.

To conclude, I neuer heard of any of these louing wormes, that was euer besotted of any woman that was famed for her vertue, yet if the *braines* of my *Amorist* bee not barraine, they will sometimes hatch out *Rimes*, and learne to indite amorous verses in the praise of his mistress (that is many times scarce worth the speaking of) and will borrow colours from *lillies* and *red roses* to beautifie her *cheekes*, her *eyes* shall be *saphires*, her *lippes*, *corall*, her *teeth*, *pearle*, her *breath*, *balme*, a *Pallas* for her wit, but he neuer streines so farre as to her *honesty*; women haue euer beene witty, but now more wise then they haue beene in former ages, they euer knew well ynough how to make vse of one of these amorous *guls*, that they saw did affect them (indeede) with an ardent desire: for they would make him to hold the *Candle*, whilst they had another, that should offer to our *Ladie*.

The folly of
Amorists.

The wife-
dome of wo-
men in this
age.

But now adaies there is a newer way to wooe, then for a man to spend a whole moneth together in making of *loue*: he that will winne a wife now (though he be but *Sot*, a *Dolt*, a *Foole*, an *Ass*, let him be neuer so silly, or neuer so simply, if he hath but so much wit, as to make a great and a large ioynter, he shall speed, and he shall get a wife when a wise man shall faile.

A new way
to wooe.

The next way
to winne.

I could here finde in my heart to blame some parents, that will bestow their well nurtured daughters on such persons, they do little consider of the fault they commit by bringing their children (sometimes) to a loathed bed.

But parents do seeme to be very carefull to provide for their children, and very diligent they be to seeke a stay for them; but they do not seeke it as they should do, in the hand of God, but in the wisdom of their owne foolish flesh.

She cannot
want a hus-
band that
doth not
want a por-
tion.

I thinke there is not a woman so vnlovely, nor so vn-nurtured, but if she doth bring a large portion in her purse, she shall haue a husband; neither is there so silly a *Clowne*, but if he be able to make a great ioynter, he may quickly get a wife: I thanke God I haue neuer a daughter to marry, but if I had, and that I were of ability to giue bountifully with her, I would sooner bestow my mony to buy her a husband that had a little wit, then to buy her a lump of flesh, that is but lapt together in a Fooles skin. Now for my selfe, if I were yong, & were againe to marry, I would blesse my selfe from her that hath beene brought vp in pleasure, in pride, in idlenesse, or in audacious boldnesse: from such a one as is called her fathers ioy, his iewell, his dearling: he that lights on such a wife, had need to light on a good portion with her, for if she doth not bring him a griefe to vex his soule, I am sure she will bring him a charge to empty his purse, her vanity will farre exceed marriage good, and for every hundred poundes in mony, she brings him a thousand vanities, a thousand fits, a thousand fantasies, a thousand follies, and a thousand new fangles.

The vanity of
many yong
women.

To day she keepes her chamber, sicke of a quotidian fitte of *Folly*: to morrow the *Coach* must be made ready, she must about the towne to inquire after new fashions, the next day she begins to breed child, and then for forty weekes after, what queasinesse, what squeamishnes, what curiosity, what nicity, what lustig after vanities? she longs
for

for plumbes before they beripe, for chickins before they be hatched, for dainties that cannot be come by: she must haue the henne that sits next the cocke, the apple with the red side, the calfe, with the white face: shee longs for the fish, the foule, the fruit, that is but spoken of: we must take heede how wee speake of any thing in her hearing for setting her into a veine of longing; shee must haue an eye to the temperature of the aire, the sunne must not shine too hot, nor the winde blow too cold on her.

To conclude, shee must be more nice, more curious, and more daintie, then euer was that blessed virgin that bare the Sauour of the world.

I commend me yet to the women of *Laconia*, that to increase their strength and vigour (where propagation might become the more strong and sturdy) they vsed to exercise themselves to running, to leaping to wrastring, to heauing and throwing of weights: these were excellent wenches to breede vpon, these were gallant girles to maintaine a race, of men, fit to make souldiers, fit to fight for their country; for what doth it auaille to haue a cocke of the game, vnlesse we haue againe a hen of the same? the whole streine will be but of a craven kinde, and the broode a great deale fitter for the dunghill, then the cocke pit.

I would not be thought yet to be so derogating to the reputation of good women, but that I do know there be a number amongst them, that during the time whilest they were breeding of child, they are not free from fittes and qualmes: and many of them subiect to paine, sickness more then ynough: and therefore they are not onely to be comforted and cherished, but likewise to be pitied and commiserated: yet there be amongst them againe, that if they should not be more nice, then wife, they would thinke themselves to be quite out of fashion, and the offspring of these (for the greatest number) are fitter to follow a *Taber* and a *Pipe*, then to march after a *Drum* and a *Fyfe*, and do know better how to giue fire to a *Tobacco pipe*, then to buckle

The worthinesse of the women of *Laconia*.

An excellent issue.

This is allwaies to be respected.

buckle on an Armour of prooffe.

A precious
fight.

O what a precious sight it were to see a woman that is but yong in yeres, to be sober & modest, as the time now serueth; glory & admiration attends on her in al her actions; and it is good likewise in those that be aged, because the contrary in an ancient woman were abhominable.

Good wo-
men plen-
full to be
found.

And such there be, both old and yong, and well considering the condition of the time, in great plenty to be found, and the number of these would farre exceed, and be yet more abundant then they be, were they not not alienated from their owne proper natures by the seducements of men.

VVomen
made worse
by the ill ex-
ample of men

Do you see a woman that is garish to looke vpon, that is new fangled, and gawdy to the shew? looke amongst men, and you shall find tenne men for one woman, that are more vaine, more nice, and more foolish then any woman you can seeke out, or that is most noted for her vanity:

VVise wo-
men and foo-
lish men an
vnfit match.

would you have so many women *Saints*, and men *Diuels*? nay there must be vaine women, if it be but to satisfie the humours of foolish men: where men haue giuen themselves ouer to follow sensuality, they must haue women that be of their owne element to incounter them, or therwise they would neuer sympathize, for vertue and vice could neuer agree.

A pitifull say-
ing.

A woman that should binde herself apprentice to modesty, sobriety, and bashfulnesse, might sit long ynough without a husband in these daies, when a thousand crownes are more preciouslly esteemed amongst our *Hermaphrodites*, then two thousand good conditions: for so they may imbrace the quantity, they neuer looke after the qualitie, vertue, wit, wisedome, nor honesty it selfe, is not regarded: good women may say with *Fryer Bacon*

Brazen head, Time is past.
Is it any maruell though women do become both vain and dissolute? it is but to feed the humor of those men that are both lasciuious and sensuall.

It

It is the base disposition of men, that maketh so many *Harlots* as there be at this present, when there is not so common a *Curtizan*, but she shall be supported by vicious men: and how many *Prodigals* are there that will spend their stocke, their store, their lands, their livings, and all to maintaine *Harlots*, and such other women as be loose and lewde of life? now shew me but the man, that will extend his bounty, his liberality, or almost his good word, to her that is honest.

It is men only that seeketh the defamation of women.

If women were not stayed, and mightily propped vp by their owne vertues, they could not conuerse with men, but to their great perrill and danger; for if they meet with one man that doth present to their modest eyes, the example of wisdom, they shall meet with ten for that one that doth still carry about them, the badge of *Folly*; if they meet with one man that will soberly aduise them for their honest reputation, they shall meet with ten for that one that will seeke their defamation.

Dangerous for women to conuerse with vicious men.

They are men therefore, yea most wicked and vngodly men that haue thus sought to ouerthrow (and do yet seeke to diminish) the honour of women, the which I know they are not able to doe, for although they may wrest some few vicious minded like themselves to their lewd allurements, yet as good women haue euermore defended their honours, so their vertues will still shine in that wonted oriental brightnesse, as the malice of wicked men shal neuer be able to extinguish nor eclipse.

I will speake no more of women, but will you now see the honesty of this age? it is put in print, and there are none dishonest now, but those that are poore.

Pouerty in this age is the greatest dishonesty that a man can fall into, neither can there be a greater blemish to any mans credit, then to be reputed poore and honest.

A foule fault to be poore and honest.

Rich men be all honest, and their honesties are accounted so much the more, or so much the lesse, as they be rated in the *Subsidy booke*.

H

A

The honesty
of richmen.

Honesty is
dead many
yeares since.

Knauery in
neuer better
health then
at this pre-
sent.

Vertue
growne
poore.

A cold re-
compence.

Conscience
exilde.

A rich mans wealth, is his *wisedome*, his *vertue* and his *honesty*: and he that is better able to giue you *white money* for your *gold*, then to giue you a *wife answer* to your *honest demand*, may yet speake his opinion in dispite of *wisedome*, and his words must carry credit and authoritie, when truth it selfe shall not be beleueed, if it proceede from the mouth of *ponertie*. *Plaine dealing*: *honesty* is dead, many yeares since, hee died of a consumption, but this is the mischiefe, he died without issue.

Knauery hath taken *philicke*, and is growne so strong and lustie, that he walkes the streetes at pleasure, but yet disguised, sometimes like a *promoter*, sometimes like a *broker*, sometimes like a *scrineuer*, and many times like an *under sheriffe*.

In the *Tearme* time he will be sure to looke into *Westminster hall*, sometimes amongst the catchpoules, and otherwhile like a poore *client*, with a paper in his hand, and will looke so ruthfully that a man would sooner pittie him, then be able truly to discouer him.

Vertue is growne poore, and hath few or none to attend her, but that is no great wonder, for who would follow a *begger*?

Her best deserts are recompenced, perhaps by a *ballet-maker*, or if they be sometimes canonized on a *stage* amongst *players*, she is highly fauoured: alas poore *vertue*, that hath no better recompence then what thou thy selfe canst draw from *vice*, yet there are many that will speake of *vertue*, and tell of her excellency, but they are few that will translate her truly out of words into deedes.

Conscience is exilde, and banished quite out of *Citty*, *Towne* and *Country*.

My selfe hauing some occasions, making inquirie where I might finde him, I was told he vsed sometimes to frequent *faires* and *markets*, wherupon I went to *Bartholmew-Fayre*, and missing him there, I went to *Starbridge-Fayre*, and likewise lost my labour, wherupon I came to
Rom-

Romford market, where I could no newes at al of him: then comming backe to London I made inquirie amongst shop-keepers, tradesmen and Merchants: they told me they knew him not, but wisht me to inquire amongst the stationers, and those that sold bookes: to Pauls Church-yard I went, and they shewed me a booke, that made mention of one that was sometimes called by the name of *Robin Conscience*, but what was become of him they could not tell, but willed me to aske amongst the *Lawyers*; but comming to them, they began to laugh at me, and thought me to be out of my wits, that would aske for *Conscience* amongst them: I was then in despaire for euer to finde him, thinking to giue ouer my quest, till a friend softly whispering in mine eare, willed me to seeke amongst the *Papists* that will make vaunts, that they haue gotten *Conscience* tied vp in a string, and that *Conscience* and they were as familiar the one with the other, as the *Begger* and the *Lowse*; but when I came amongst them, he that they stood so much vpon, whom they called by the name of *Conscience*, was a meere counterfeit *hypocrite*, no more like *Conscience* then a *traytor* is like a *true man*: it was (indeed) wilfull opinion, froward, blind and obstinate, whom they imposed to carry the name of *Conscience*: & leauing them where I found him, being out of hope for euer to finde out *Conscience*, it was my fortune yet in miraculous manner to hit vpon him, but if I should tell you where, and in what country, you would think it strange: but to tell you the truth, I found him in *Ireland*, and would you know amongst whom, it was amongst a company of poore and needy *souldiers*: when I had a while wondered at the matter, I asked him what he meant to abandon better company, to associate himselfe with these thread beare fellows, the very *Abiects* of this age, that amongst all other professions were of the basest account & least esteemed: his answer was, their fellowship was fittest for him, that now at this day, tooke but eight pence a day pay, no more

Conscience
found onely
amongst
Souldiers.

then they tooke many hundred yeares agoe, vwhen they might buy more for their eight pence, then they can doe now for their eightene, and therefore he knew not any profession more fitting for him to associate himselfe of, then amongst *Souldiers*.

Ill gotten
goods very
kinde to their
master.

Hauiug thus heard his reason and his resolution I dispatched my busines, and there I left him; but I see *conscience* will not stay amongst them, that a man would thinke, were best able to support him, I meane amongst rich men. But some will say, *riches* that are not honestly come by, will not long stay, but as they are quickly gotten, so they are suddenly gone, but they are much deceived, that are of that beleefe: for *riches* are as kinde and loving to their master, as the *Body lowse*, that will neuer leaue his master, though he be going to the *gallowes*, but wil there hang with him for company; and riches that are vnlawfully gathered together, will neuer leaue their master till they haue brought him to *hell*, and there they will bee a *corrosiue* to his *Conscience* still world without end.

Riches but a
tickle com-
moditie.

But this worldly wealth I see is but a tickle commoditie, for he that hath most, he hath not ynough, neither to keepe his head from aking, nor his *conscience* from despairing.

Who is to be
accounted
rich.

He is onely to be accounted *rich*, that possesseth; what he hath gotten *justly*, and vseth what he possesseth *honestly*: but for the vngodly, they may well be reputed *wealthy*, but neuer *rich*.

An excellent
Touch-stone.

There cannot bee a more excellent *Touch-stone*, whereby to discover the dispositions of men, then is the superfluitie of wealth, and the extreamitie of want, the spring-tide of prosperitie, and the low ebbe of aduersitie; for although the mattess of themselues are indifferent, yet the mannaging of them is it that giueth light.

Prosperitie.

Prosperitie, pampereth vs vp in pleasure, it maketh vs
to.

to forget God, and to repose our greatest confidence in the vanities of the world.

Aduersitie, maketh vs contemptible in the Eye of the world, it is the meanes whereby we are taught to know our selues, and to draw vs to God. Aduersitie.

Prosperitie, so swelleth vs in pride, that wee forgette our selues, it so blindeth our vnderstanding, that vvee are not able to discerne a friend from a flatterer, nor to iudge whether those that doe favvne vpon vs, bee more in loue with our selues or with our fortunes.

Aduersitie, maketh vs humble, it cleereth the vnderstanding, and giueth vs Eyes to discerne betweene Friendship and Flatterie, and to make assured triall betweene a Friend and a Foe. *Aduersitie* may bee both Iudge and Iurie.

VVhat haue I said, may *Aduersitie* iudge betweene a friend and a foe? I neuer heard that pouerty was cloied with many friende, and aduersitie, if he once begins to want, shall neuer want a foe: they will say a friend is tried in time of need, but I say, that neede is it that makes a friend a foe, he is a foole that wanteth friends, and if hee wants not wealth.

Of friends and friendship.

But he that hath pouertie to cast vp his accounts, and is become *Needes Embassador*, to beg or to borrow, if he finde a friend to supply his wants, I say such a friend is more precious, & more rare to be found, then *Platos Commonwealth*, *Moorees Eutopia*, *Ciceroes orator*, or *Baldesers Courtier*: he that is a friend to all can be friend to none, but it is nothing so smarting to be called a *Niggard* or to be reputed for a *Miser*, as to haue it said, *He is euery mans friend but his owne*.

Strange to be found.

A foolish commendation.

It were too great a presumption in me now to meddle with *Diuinitie*, the dignitie of the subiect may suffice, for where the obiect is God, the ground worke is infallible, there needs no further demonstration.

Of Diuinitie. *Diuinitie* is a heauenly Law, sealed by God the lawgiuer, written and set downe by the finger of God, and deliuered by those that were inspired by his holy spirit.

It hath likewise pleased God from the beginning, to raise vp *Patriarkes* and *Prophets*, to teach and gouerne his people: and after in the kingdome of our Saviour, he ordained the ministry of the Gospell, appointing it perpetuall to the end of the world, and hath further taught vs to pray, that Labourers might be thrust into the Haruest.

The worthinesse of the Diuine.

Shall I then speake of the *Diuine*, that is the *Steward* of God, appointed to dispose his misteries, that is, the *Embassadors* of glad and ioyfull tidings, that doth bring vnto vs the word of our saluation, that is the light to shine before vs in all godly example, of *Loue*, of *Charity*, of *Humility*, of *Temperance*, of *Chastity*, of *Sobriety*, of *integrity of life*, of *honest conuersation*, and therefore worthy of double honour?

Our English Clergy what they are.

I thinke, of my conscience, our *English Clergy* at this present houre, are as compleat in learning, in liuing, in doctrine, in wisdom, and in all manner of godly knowledge, as although in some other parts in *Christendom* (perhaps) there may be some found to second them, yet none to disproue, or exceed them.

A false Apostle.

But as amongst the twelue *Disciples*, there was a *Iudas*, so amongst this honourable function, there creepes in now and then a false *Disciple*, that knowes how to bait his booke with gravity, till he hath caught a *Benefyce*, & then the *Surples* must serue to couer a most vngodly carcase: & he that should set vp a light for other men to follow, his Lampe doth burne so dimme, that he that were not well sighted of himselfe, might sooner stumble, then hit the right tract.

Parson please time.

Another intruder there is, *Parson please-time* by name, that being vnbeneficed, will therfore become a *Chaplain*, to some man of worth, and worthines: he will sometimes step vp into the *Pulpit*, and he will preach against sin, but it shall be done with halfe a lip, he dares not presse it till
it

it smarts, he knowes it is no time of yeare, to be too vehement against all sorts of sinnes, for offending those that he would more willingly please.

Where shall we finde another *Nathan*, that dares tell his master to his face, *Thou art the man?* 2. *Sam.* 12. Thou art the man that hast sinned in *Pride*, thou art the man that hast sinned in *Drunkenesse*, in *Adultery*, in *Blasphemy*; thou art the man that hast racked vp thy rents, that hast oppressed thy tenants, that hast wronged thy poore neighbours: no, *Parson please-time* knoweth well ynough, this is not the ready way to get a fat *Benefice*.

To speake now in generall, and to speake according to a truth, the Pulpits in *England*, and in *Ireland* both, were neuer better supplied, with a more reuerent, and a more learned *Ministry* then at this present, for their sakes therfore that be good, I will speake no more of those few that be ill.

I shall not need to speake of *Philosophy*; the study of wisdom is now out of season, and the natural part of *Philosophy*, but sheweth vs what we haue, and the morall, how to vse rightly what is our own, a burthē too heavy for euery mans head to carry: I will leaue it, and speake a little of *Souldiours*, or at the least of such as in these daies, would faine be taken for souldiers, and do march some of them vnder the title of *Captaines*, that neuer spread *Ensigne* of their owne before an enemy, nor neuer saw enemy march in the field: yet he will relate of warres, of skirmishes and incounters, as bressly, as if he had bin an eye-witnes, vwhen he hath but pilferd them from report, or (perhaps) stolneth them from some new printed ballade: and he that hath but seene the *siege of Troy*, pictured forth in a painted cloath, will speake of sallies, of assaults, of incounters, of retraites, of palizados, of frauelins, of parapites, all his speeches shall be nothing else but powder and shot.

He will spend a whole after noone, in relating his own valours, and this he doth to preuent quarrels, because he loues not every day to fight; he beares downe strangers with the story of his own actions, & wil attribute the honour of a victory to his own valour: now he that is but weake of faith, & vvill

An other
Nathan hard
to be found.

Of Philoso-
phy.

Of counter-
feit Souldiers

Their braua-
does.

The title of a
Captaine.
A good priu-
ledge for a
Drunkard.

will not beleue these wōders, must be terrified with the *stab*.
It is as good a warrant for him that would swagger, sweare,
and be euery day drunke, to be called a *Captaine*, as for him
that would become a *Rebell* both to God and his Prince, to
be called a *Catholique*.

A Souldiers
vertue.
Of Knights.

Honour was wont to be the *Adamant* to draw the soul-
diers sword, but now the instigation of a *Harlot*, or a pot of
strong *Ale*.

His vertue is this, if it be but for a matter of a thousand
pounds, a *Souldiers* word is as good as his band.

I might now speake of *Knights*, that in former ages were
had in honourable reputation, and the order so remaineth
honourable still, where the dignitie is bestowed vpon wor-
thy persons; but as amongst *Captaines* and *Souldiers*; there be
a number that doth march vnder those titles, that are but
counterfeits, so amongst *Knights*, what a number are crept
into the order, that doth but be-durty the dignity, and are
become a scandall to that honourable order?

The one a
carpet Knight
the other
King Arthurs
foole.

Knight-hood was wont to be the reward of vertue, but now
a common prey to the betraiers of vertue, & we shall sooner
meet *Sir Dinadine*, or *Sir Dagonet*, at another mans table, thē
with *Sir Tristram de Lionis*, or *Sir Lancelot de lake* in the field.

Knights in former ages haue beene assistant vnto *Princes*,
and were the staies of the Common-wealth; but now, they
liue by begging from the *Prince*, and are a burthen to the
common-wealth.

Of a Courti-
er.

May we yet speake a little of the *Courtier*, I will speake but
softly; the first principles of a *Courtier* (I speake but of the
meaner sort) he must learne to creepe to crouch, to flatter,
and to climbe vp to immerited praise, by the steps of others
disgrace; and the ambitious sort, must not be without base
minde to attend them that will stoope to any villany for
preferment.

A right *Courtier*, is high in his owne imagination, and his
best complements, are *Pride*, and *Ignorance*; he is more curi-
ous in his wordes, then constant in his promises: the matter
that he most admireth, is the beauty of his *Mistris*, his grea-
test

test circumspection is about his apparrell, how he may pinke it, how he cut it, stitch it, and lace it: he is still inquisitive after newes, and in all his discourses, he dares speake more then himselfe vnderstands.

He spends his greatest time, in the contemplation of suits, and he will not open his lips to salute any man, that is not clad in silke, and his apparrell made in the new fashion.

Now I cannot tell what I should call the study of Law, Of Lawyers. whether I should term it to be a profession, a science, or an art: a trade I cannot call it, yet there be some that do thinke it to be a craft, because a Gentleman demanding of a *Lawyers* seruant, what *crafts-man* his maister was? answered, Syr, my master is a crafty *Lawyer*.

But I thinke it may rather be called an occupation, for they haue those amongst them, that they do call apprentices at Law, who by that time they haue serued out their yeres, and that they are become iourney men, they do trouble the whole common-wealth, with their practise, as they make it an vngracious practise that doth breed such disturbance. Journey men
Lawyers.

There be three sorts of men, that they say may tell a lye by authority, and those are, an *eldeman*, a *Travailer*, and a *Poet*; but a *Lawyer* hath both authority and law to tell any lye, that his *Client* will informe.

The office of the Law is to command things that be honest and vertuous, & againe, to countermand what is dishonest and vicious, and next after the Gospell the Law is the greatest comfort that God hath given to the sonnes of men; it remedieth iniuries, and giueth to every man what is his: but by the corruption of some *Lawyers* the Lawes are made traps, and traines, whereby both rich and poore are caught and spoyled; for they haue such a number of subtile subtillties, that they do yet make more subtile by their subtile handling, that they be able to fet the Lawes themselves together by the eares, and vetterly to overthrow one Law with another.

The effect of
the Law.

The subtilly
of Lawyers.

The *Lawyer* is more hated for his inconstancy, then lo-

ued for his learning, when he will take mony to defend a matter, that in his owne conscience he knowes to be vn-just.

The charita-
ble disposition
of Lawyers.

Their tongues were wont to be tied to tenne shillings, but they haue raised their market, and they thinke foure for one, now to be too litle; yet they do shew theselues to be of a charitable disposition, they do loue their enemies; they do loue, and with an entire affection, they do heartily imbrace the *Angels*, that with faire shoues sometimes shining and glistering in their faces, do send a number of them to the *Deuill*.

Bastard Poets

Now to wind vp all, and for a last farewell, I could find in my heart, to praise *Poetry*, and to commend a great number of writers, which I do better know by the excellency of their lines, then by their persons; but their own works are a better comendation, then I am able to apply: but there are a nūber in these daies, that make semblance, to be retaining to the *Muses*, that do pester the *Stationers stalles*, with such vnprofitable stuffe, that learning might seeme to be the mistres of vngodlinesse, when our especiall endeouours consisteth but in the abuse of knowledge: and *Poetry* that hath beene accustomed (vnder feined fictions) to discover *Vice*, is now become the *Art of Flattery*.

Flattering and
lying.

Bethere not printed lines, or to speake more truly, may be called printed *lies*, for take away but so much of the matter as they haue inforced but to *Lying* and to *Flattering*, and there would nothing be left remaining that were worth the reading. How many Writers be there, that do labour with the *Mountaines*, to bring forth *Myce*, that do seeke to draw the *Lyons skin* vpon *Aesops Asse*, and *Hercules Shoe* vpon a childes foote?

Some againe conuerts all their *Reason* into *Rime*; and some will write a whole Volume, neither in *Rime* nor *Reason*: & let their lines be neuer so vaine and frivolous, yet they must be fronted with the name of *Excellent*.

But they doe well to sute the World with *Bookes* according to the time; for rude limping lines, are best besitting
a lame.

a lame halting age. Writers are not so vaine, but Readers (for the most part) are three times more foolish, and a vaine glorious style, doth better fit their appetites then a good booke: the *Stationer* dares hardly adventure to print a good booke, if it tend to the reprehending of vice or vanitie. Idle toys tending to sensualitie, or other like licentious follie, are set forth vpon their *Stalles*, in bright and glistering couers, when those Bookes that are eyther drawing to vertue or godlinesse, are throwne into dustie corners.

Socrates admonisheth, that if any man be carefull of his honor, let him foresee that he hath not a poet to his enemy, because they haue not so great a grace in praying, as in ill speaking: but yet to blaze the praises of my friend, I would wish a learned *Poets* pen, that with a drop of Inke can exalt him whom they loue, and leaue him famed to posterity.

But this trauell of wit, is the most thriftlesse and vnprofitable exercise that any man can indeuour: for where doth it finde recompence, or who is he that doth reward it? The *Swaine* that followeth his handy worke, is paid at night for his handy labour: the *Cobler* that sits and cloutes a *Shoe*, receiues his peny for his patch: but he that digs the Myne of wit, and giues the world new eyes to see into conceits beyond the common sence, what gaineth he, or what is his reward? perhaps good words. A poore satisfaction: yet he that gets good words from all, must haue a strange *Subiect* and a pleasing pen. But stay my braynesick thoughts, whether will you gallop, you haue ridden a large circuit, and I feare me quite out of the way, or at the least to little purpose. You haue inueighed against sin, and that is all one to rolle *Sisiphus* Stone, or to fill *Daneas* Tub. We must not taxe the times abuses; we may make a show to expell vice, and to shut it out at the brode gate, but we may priuily take it in againe at the wicket: wee may desire to come to *Christ*, but it must bee with *Nicodemus*; it must bee in the night when no bodie may see vs. We may dance with *Christ* in the one hand, and the world in an other; and so wee

The trauell of wit, but slightly regarded.

The conclusion.

inroule our selues in his *Mustee booke*, we may march in *Sathans campe*, and fight vnder the *Diuels banner*.

It is ynough to cry *Lord, Lord*, but not to doe any thing that is commanded by the *Lord*: if we thinke of *God*, wee thinke him to be a good man easie to be pleased, and vve knowv howv to put him off vwith fairevvords, and dumbe shovves, till our prime of pleasure be past: it is time ynough to repēt vs of our sins when we be vvell spent in yeres, ready for the graue: but if vve vvill haue our wils in sinne, *God* will haue his will in punishment, and our short pleasures being ended, even then begins our everlasting paines: the pleasures and delights of the world, as they are soone loued, so they are as quickly ended, but they are long, yea very long lamented. My conclusion is, it is lesse misery when we dieto giuevp the ghost, then vvhillst vve liue, to giuevp the holie Ghost.

I leauevvhat I hauevvritten, to thy conscience, and lea-
uing againe thy conscience to *God*, I rest.

FINIS.

I Haue here cast into a small volume, a large discourse of sin and wickednes, the which I haue endeauoured rather by a diligent obseruation of the time, then by any other shaddow of complement. I haue composed a *Glas* wherein to behold the inconstant follies of this giddy headed age; a taske that I know, wil rather produce hatred, then win loue: the vicious sort doth so hugge their sinnes, and doth so bestroke and flatter their owne abominations, that he that should but detect there vice and villany, he could not be accounted to be *Cæsars* friend, they cry out, *crucifige, crucifige*, away with him, and deliuer vnto vs *Barabas*.

Let vs haue him that can sing *lullaby* to folly, that can smoothe vp sinne and wincke at any maner of wickednesse.

He that is too busie with his *ue vobis*, he must be brought *coram nobis*, he must haue his tongue charmed, & he must be taught to know to whom he speaks, and how he dares presume to disturbe their quietnes that are so addicted to follow their pleasure and delight, that they cannot indure to heare neither of *God* nor the *Diuell*, neither of *heauen* nor of *hell*, nor of any other motion, that should either moue them to repentance, or reprehend there sinnes.

Whē *Lot* went about to dissuade the *Sodomites* from their abominations, were they not angry with him, did they not say vnto him: *What hast thou to doe, to take vpon thee, to correct and iudge vs?*

He that should now speake against the pride of the time, where should he be able to shew his face, but that both men and women, would be ready to worrow him? *whoredome* and *adultery*, hath so many friends to support them, so many fauourites to vphold them, so many of all sorts, both old and yong, rich and poore, that doth delight & follow the game, that he that should but open his lips to reprehend it, the whole rabblement of *whoremasters*, *harlots*, *brodders*, *panders*, and such vicious liuers, they would say he were a *criticke*, a *sati-rist*, a *precisian*, a *puritan*, or a counterfeit *hipocrite*, but they would not mend their liues.

Drunkennesse againe is growne into that generalitie that he is not accounted to be an honest man that will not bee

drunken for good fellowship, but amongst *drunkards* that be of diuerse kindes, I hold those to bee more dangerous ill, that are drunken with vanitie, then those other that are drunken with wine; for the one, two houres sleepe may restore him againe to the vse of his senses: but the other, many houres, daies, monethes nor yeares may suffice to make him to looke into his owne folly. Amongst these I commend me to the drunken *Tobacconists*, that doth besot themselues in their owne conceits, attributing that souerainty to a stinking Indian weede, that if they were not enemies to their owne discretions, daily experience would teach them that their excessiue sucking at their *Tobacco pipe*, is but a flat mockery, and would make that *favorite*, that doth thinke himselfe most wise to defend it, to confesse his owne ignorance: neither can there be a stronger argument to proue it meere vanitie indeed, then to see it so much imbraced by so many vaine men, that doth so much dote and are so farre in loue with it, that some of them are more angry with him that doth but speak against their *Tobacco*, then they would be with him that should take exceptions at the shalownesse of their wit.

But hee that weares a siluer or a golden *Mine* on his backe, there is no question to be made, neither of his wit nor of his honesty: he may praise or dispraise, how or what he list, he is priuiledged, and he hath a parcell of scripture to avow in his owne behalfe, *Dixit insipiens*, Psal. 14.

By this it may appeare, *Sinne* is growne to that statelines of *Pride*, that shee will not be controld. If we speake against sinne, we must doe it lispingly, wee must not speake it out too bitterly: but the follies of this age must bee seasoned with sugar, they must be made sweete; but those sinnes that do seeme sweete in the committing, will be found as bitter, when without repentance they come to be accounted for.

Looke vpon the actions of this age, consider of the times abuses, & whose eyes are so bleared with vice, that doth not behold how sinne and sensualitie did neuer so much abound: he is blinde that seeth not this, and too malicious that will not acknowledge it. The sinnes of this age are become

come like old festered sores, that are not to bee cured but with biting *corrosiues*; we can not therefore too bitterly reprehend them. We are become like naturall beasts that do bring all things to triall but by the senses; but if we could carry them to the inquisition of the soule, we should finde it a fearefull iudgement of *God*, for men to be giuen vp so much to their owne lusts, to haue no sense nor feeling of their sinne: he that hath this hardnesse of heart, that he neither feeleth his owne sinne, nor will not be told of it by another, he is no more of the race of *Adam*, who was ashamed of himselfe, but of *Pharao*, who hardened his owne heart, and whose heart *God* did harden.

If the head doth but a little ake, our *vrins* must knocke at the *Physitions* doore, and alas how inquisitiue we be about the state of our bodies? but let our consciences cry out and exclaime how they list, our sickly famished soules are neuer respected, we are so farre in loue with our sinnes, that wee care not for the losing of our soules.

Are these the works that faith affordeth, is this the life that *God* requireth? we goeto *Church* (indeed) and we say, to seeke the *Lord*, but we do not seeke him as if we ment to finde him, wee seeke him not with humble and penitent heart, but with proud and presumptuous spirits, decking and pranking vp our selues with those gawdy and vngodly attires as are more liker to poison our praiers then to profit our soules, better sitting indeed for a *Brothell house*, then for the *house of God*.

We goeto *Church*, rather to show our pompe and our pride, then with any zealous intent, to serue our *God* as we should do.

We goeto the *Church*, as *Iudas* went to the *Supper* of the *Lord*, we returne home in a worse case then when we first went thither.

With what faces can we make show to professe the Gospel, when we be so giuen vp to that monstrous pride, that we rather desire to follow our owne voluptuous pleasures, then to serue *God*: the world doth see it, our consciences doth witnesse it, neither can we denie it.

They will make show by their speeches, as if they could not indure that *God* should be dishonoured; but looke vpon their actions,

actions, their pride, their vanity, their drunkenness, their excess, and they see then plainly what they are: and he that should iudge the by the rules of holy scriptures, might boldly pronounce them to be farre from euertlasting life: our Saviour Christ hath confidently avowed: *The vnrighteous shall not inherit the kingdome of heauen: and the Apostle, 1. Cor. 6. Be not deceived, neither fornicator, neither adulterer, nor drunkard, nor idolater, shall not inherit the kingdome of God.*

Let them flatter themselues therefore how they list, they are in a dangerous plight, & we cannot be too plaine to put them from that vaine hope that thus deludeth them, that will euery day pollute themselues with these abominations, & yet will trust or hope for saluation, they thinke it time soone ynough to repent, when their *climacterical* yeare is past, & then if they haue but time to say, *Lord haue mercy vpon vs*, and for their ex-ecutors to give penny dole when they bee dead, it wil serue for a *quietus est*, for all their sins forepassed: they may perhaps sometime dreame of a dying time, and it is but a dreame, for being not thoroughly resolued, that this time draweth euery day neerer then other, they neuer prepare themselues against the time, but are many times taken suddenly in the fulnesse of their filthinesse, and in the very prime, when they be acting of the abominations.

I haue little hope therefore to reforme those by my writing, whom the thundring voyce of Gods word pronounced euery day by the *Preacher*, can neither conforme, nor any thing at all terrifye: I know I shall rather procure hatred, for speaking truth, then win loue for wishing well: but I little feare the *Adulterat* censure of a senceles multitude; the wicked are like an *Ocean*, that cannot rest from raging: and a madnesse for him that will run among st thornes, and thinke scorne to be prickt; let them then rage & raile as they list, he that is thoroughly settled and composed in himselfe, moues in so high an *Orbe*, and at so far a distant from the malicious and ill disposed, that their vnfauoury belchings can neuer annoy him. It sufficeth me that I maske in the true simplicities, of a loyall honesty, my conscience bearing me witnes, I haue spoken those truths, that I am in nothing more agrieued, then in that they are too true.

FINIS.

